

THE
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Wesleyan Methodism, a Revival of Apostolical Christianity. A Sermon, preached by appointment before the Wesleyan Conference, on Monday, August 5, 1839, on occasion of the Celebration of the Centenary of Wesleyan Methodism. Published by request. By THOMAS JACKSON. London: Mason. 1839. 8vo. Pp. 62.*

THE enforcement of the doctrine of apostolical succession in the Church is of the greatest importance in all discussions with dissenters, whether they be Romanists, who admit the propriety and necessity of a succession of rightly constituted men as preachers of the word and dispensers of the sacraments, or whether they be those of the mere sects who, without order, decree what is apostolic, or the reverse, in a tone of confidence which the apostles themselves, highly gifted as they were, never attempted to use. The boldness with which unauthorized men assert their dogmas, is matched, too frequently, only by their ignorance; and that pride of heart is to be regretted, which sets in array, against the wisdom of antiquity and catholic tradition, the opinions of some sectarian teacher, whose opportunities of learning have been few and limited. Such opposition, for the most part, proceeds upon no better ground than the likes or dislikes of some one individual—has no higher authority than the assertion of some one person, to whose opinions a deference is paid. Accordingly, it has been found, that while one man views scripture truth through one medium, and attaches to it his own interpretation, another, with equal confidence, expounds the Bible in a manner totally different. Both teach their doctrines with zeal; neither have any commission or authority further than the plaudits of an approving audience; and, accordingly, both think there is no necessity for a continuous succession of ministerial men. This conclusion was to be expected. It could not be supposed that men who had

presumptuously assumed powers should lay them down with meekness, upon being told that they had arrogated what did not belong to them. The same spirit which prompted them to rebel dictated the further crime of denying that allegiance was due. Hence it is found, that various bodies of dissenters are opposed to the doctrine of orders conveyed by an unbroken succession of lawful, chief, and co-ordinate ministers. Among this number are the Wesleyan Methodists, who only began to exist, in any shape, about a hundred years ago, but who latterly, instead of being, as Wesley intended, an assistance to the Church, have assumed an attitude of proud defiance. The Wesleyans do not now-a-days follow their centenary master, in his reverence for the Church of England. He wished to see that Church efficient, and doing the work for which her Lord designed her, and to behold the people of England improved by the general prevalence of true religion. He little thought that, after his ashes had been gathered to the tomb, men, who called themselves after his name, should pursue a course tending to turn men's hearts from that Church to which he himself had endeavoured to lead them; and he would have wept to imagine that his name should be used to denominate a body who are *by their actions demonstrating their opposition to his principles*. That their proceedings are opposed to the Church of England, and therefore to the gospel itself, will be evident from the fact of the centenary of Wesleyan Methodism. We have before us a Sermon, preached by appointment, and published by request, and entitled, "WESLEYAN METHODISM, A REVIVAL OF APOSTOLICAL CHRISTIANITY." This Sermon was delivered before the Wesleyan Conference, and as they requested the publication, it may be presumed to be a correct view of their opinions. The occasion of its delivery cannot escape notice. The hundredth year of the existence of Wesleyan Methodism is the cause of the gathering and *gaudeamus*. They consider the system which was organized under the name of Wesley as taking its date from the days of Wesley, and, consequently, unknown before him. If, therefore, the Wesleyans are, as the Sermon before us would lead us to believe, the nearest approximation to the apostolic model, the church of God has been allowed to wander on in error from the time of the apostles to the days of John Wesley! Nay, more; as it is presumed that the system now is much more different from the Church than when Wesley founded his stations for preaching, or, in other words, in language which may seem more adapted to the system of things in the world, *it has materially progressed*; the light only began to dawn upon the world, and did not fully burst into day until Wesley had slept in the grave. Wesleyanism, according to this statement, is a phoenix of apostolicity on poor Wesley's ashes! With him has been buried the greater part of the respect in which the Church was to be held, as a *religious* and divine

institution, while the little that remained gradually evaporated before the audacious acts of fool-hardy men, who have dared to assume duties belonging only to the rightly-constituted ministers of Christ. The Sermon under review is an apology for this. He draws attention to "the ministry that was exercised in the apostolic age."

The ministry in question was weak and contemptible in the world's estimation. The men who were entrusted with it enjoyed no distinction arising from birth, or rank, or learning. They were mostly selected from the humblest classes of mankind. Yet they laboured under the direct sanction of the Almighty, and were instrumental in raising up a people to whom Christ was made of God "wisdom, and righteousness, and sanctification, and redemption."—P. 4.

So far very well. The apostles, as we all know, had a direct commission from God, and the effects of their preaching were of the most blessed character. They were sent by the Lord of the harvest himself, to gather in his vineyard, and all their labours were conducive to his glory. All this is matter of history. Many of the most important results of the apostles' exertions are recorded in the Acts of the Apostles; the account of their commission is given in the Gospels. Thus both the results and cause are proved. But, according to this Sermon, the Wesleyan system is "identical" with that of the apostles in its effects, for it thus proceeds—

Such has been the character of the Wesleyan ministry since its commencement; and its direct effects we conceive to be perfectly identical with those which were produced by the preaching of the apostles, and that of their fellow-helpers to the truth.—P. 4.

Here is mere assertion, but not a shadow of a proof. The claim is not so much that they are the inheritors of the communion of the apostles, as that the effects of Wesleyan preaching are identical with those which followed on apostolical preaching. The chief attempt at reason for this assumption is the alleged resemblance between the apostles and their followers, and the Methodist preachers and their people. The only idea, however, which is conveyed is, that the Methodist preachers are ignorant, illiterate, foolish men; that they know little beyond their own trade or craft; but they are able, however, to discuss the deepest mysteries of religion, and to teach its truths more effectually than if they had devoted a lifetime to the study of theology. These weak men are to confound the mighty; these foolish men to confound the wise. The idea is very self-complacent. They must know that such instruments are unlikely to succeed, and knowing this, they immediately claim for all their preachers—inspiration!

Now, that the apostles were men who had little or no secular education is abundantly evident. One reason for this is sufficient. As plain men, unbiassed by philosophic theories, they were eye-witnesses to many important events, and the value of their testimony is greater

when it was not supposed in any way to be biassed. Had they been men deeply versed in the literature of their time, the infidel would have questioned the fulfilment of prophecy to which they were witness. And so on in a thousand other ways. But as it is, their testimony is not to be shaken; and when our Lord was about to leave the earth, and the apostles were to carry forth the gospel to the world, the Holy Ghost was promised them. Here we are to notice, first, that our Saviour gave to his apostles direct authority to go and to teach—to proselytize all nations; and, moreover, promised to be with them always, even to the end of the world. Thus they were commissioned; but who sends forth the preachers of Wesleyanism? The Conference. And when did the Conference commence its labours? *Just one hundred years ago.* The commission of the apostles conveyed a promise that Christ would be with them; lo! always. And this promise has been fulfilled hitherto in the preservation of a succession of ministers, from the time of Christ himself: this line has been preserved amidst many troubles, in a miraculous manner. For eighteen hundred years and more has this ministry existed, through good report and bad report, while, we are informed, that the assumption of the ministerial office by the Wesleyans is not a century old.

But in this Sermon the vulgar prejudice seems to find place, that, because when the apostles first followed the Lord Jesus, they were not men of learning, that human learning is by no means necessary to a minister of the gospel; in short, Mr. Jackson considers the ignorance of Wesleyan preachers as a proof of their likeness to the apostles. By the way the new college which caused the Warren schism is rather inconsistent with this. As the apostles had an arduous duty to perform, they required strength equal to the task. They were commanded to preach to all nations, while they were illiterate Jews. To enable them to perform their Lord's will they were gifted with tongues and the power of working miracles, which event the Church commemorates at the feast of Whitsuntide. These extraordinary powers, which seem to have been confined to the apostolic age, were necessary for the promulgation of Christianity through the world. But when the gospel had been once spread, men in each country were taught, each in his own tongue, the true faith; and each was bound, when called to the ministry, to exert his talents in acquiring by study such measure of human learning as might enable him to fulfil his office aright. Indeed, the example of St. Paul's call proves that for which we contend; for, after Jesus had ascended, and there was no need for more eye-witnesses of the great events connected with his life and death, the person selected as the apostle of the Gentiles was *a man of learning and eloquence.* These qualifications were useful in the great work in which he engaged them. The example of his dispute at Athens is enough for our case,

where we have it recorded that he quoted to the Greeks from a profane author, in order to show their belief in the existence of the Deity. The being ignorant, then, is no claim to apostolicity.

It is said, however, that the Spirit of God is now present to instruct men in the truth, as it was in the days of the apostles, and that though men may be ignorant of the world's learning, yet they get such inward light upon the Scriptures as to be able to explain them with effect.

That God's grace is granted to men not acquainted with secular learning is most manifest. He is no respecter of persons; and while grace to resist temptation, grace to believe truly on the Saviour, is vouchsafed to every devout member of Christ's Church, it does not appear that any miraculous teaching is afforded in these later times. "The inspiration now is moral, not intellectual, or rather intellectual only so far as it is moral."* The ministers of the Church require the light of God's Holy Spirit, and fervently pray for it that they may be guided into all truth, but they do not neglect to use such means as God has put into their hands to learn those things which are necessary to enable them to understand the Scriptures. Indeed, they would never dare to solicit for the teaching of the Spirit on doctrinal points, unless they had first learnt to do their Lord's will, but still they must use other means. They are here following the analogy both of nature and revelation. The husbandman sows the seed, and the showers of rain and bright sunshine bring it forward. The preacher plants the word, and waters it, but God gives the increase; so men of sound learning, earnestly eager to discover the truth, will prayerfully and humbly study in order to find it, and to such, we have reason to believe, will grace be given rightly to apprehend it. But this Spirit is very different from the dogmatizing spirit of the age, which pronounces upon the nicest points of theology with a decision which is awful, when it proceeds, as is too frequently the case, from a mind little devoted to religious studies.

It is surely from want of a spirit of humble inquiry that so much erroneous doctrine is promulgated by parties who profess a desire for truth in its purity. Surely the opinions we now quote savour more of self-confidence than dependence upon the means of grace.

Evangelical sanctification admits of different degrees. It begins with the new birth, which is immediately consequent upon justification. After this there is a gradual mortification of sin, and growth in holiness; but there must be a point of time at which sin ceases to exist in the heart, and love is made perfect. Sanctification therefore is instantaneous, as well as gradual. That this state of entire sanctification is attainable in this life, we think is manifest from the Scriptures of truth: and to this state every believer is bound to aspire. The Lord is indeed ready to do for his people exceeding abundantly above all that they

* What is here meant is, that it is true that religious men are oftentimes more learned, and have done more for learning than other men; but then this results from an indirect operation of the Holy Spirit,—that operation which gives humility, patience, peaceableness, and so on.

can either ask or think ; and with nothing less than the full sanctification to God of their body, soul, and spirit, should they ever be satisfied. They are to present themselves continually to him as a holy living sacrifice.—P. 35.

Here we are told that there *must* be a "point of time at which sin ceases to exist in the heart;" not that there are some highly gifted pious persons who have attained a high degree of holiness, but that man must become sinless in this life. Those who really come the nearest to this imaginary perfection are more conscious of its impossibility than those miserable beings who dare to assert that they are pure before God. St. Paul the apostle complains that when he wished to do good evil was present with him ; and all the saints of God have, from the apostolic times, complained of the corruption of their nature, from which they expected complete deliverance only at death. But the system of the Wesleyans holds out the idea of man's perfection. Of this the holy apostles, saints, confessors, and martyrs, knew nothing. It was reserved for the Wesleyans to discover the dogma, and for their defender at their centenary to promulgate it, as a proof of Wesleyan Methodism being a revival of apostolical Christianity.

Of course persons who are so conscious of their own perfections will occasionally glory in them. Hence they talk of the conversion of men *from the Church to Wesleyanism, in the same manner as they do of the conversion of the heathens to Christianity.* Of this our next extract is an example. In it the fact is admitted that when the Wesleys commenced their itinerant labours, the people were prepared to assent to an appeal to Scripture. This was owing to the Church ; but let the extract speak for itself.

Some persons will probably deny, that the results of the apostolic ministry, and of that which is exercised in the Wesleyan body, are identical ; inasmuch as the parties upon whom these effects are said to be wrought are very dissimilar. The first converts to Christianity were Jews and heathens ; whereas those of Methodism were beforehand Christians, at least in profession. In this case we acknowledge, to a great extent, the justness of the premises, but deny the conclusion. When the Wesleys and their associates entered upon their itinerant ministry, they found the generality of their hearers so far prepared as to assent to an appeal to the Scriptures, and to the formularies of Protestant Christianity. For this preparation of the people they were principally indebted to the Established Church, which had preserved the forms of divine worship in every part of the land, and which, thus far, was an immense public benefit, although it had left vast multitudes not only strangers to spiritual religion, but grossly ignorant and immoral. Such was the former character of many of those who, after their conversion, have been among the most devout and exemplary members of our societies. That they were not idolaters, was simply owing to the circumstance that they were not born in a heathen land ; for their attention had never been seriously directed to the subject of religion till they were awakened and alarmed by Methodist preaching. Thousands of such men, who were a perfect scandal to the Christian name, as well as many others, who rested in the mere forms of Christianity, have, by the ministry in question, been quickened into newness of life. They have "put off the old man with his deeds, and have put on the new man, which after God is created in righteousness and true holiness." We maintain, then, that in all these cases the result of Methodist preaching is pre-

cisely that of the preaching of the primitive disciples. The only difference is, that the people were better prepared to receive the truth, than were many of the Jews and heathens to whom the apostles ministered. And yet sometimes these original teachers of Christianity met with people who were at least equally prepared of the Lord. Such were Cornelius and Lydia; and such, too, were the devout Jews at Berea, who candidly appealed to their own Scriptures, and "received the word with all readiness of mind."—Pp. 40, 41.

In short, the Church had preserved the Scriptures from the apostolic times, and has taught them to the world. In her keeping have been the sacred oracles, and the Wesleyan schismatics would do well to consider, how they can prove the authenticity of the Scriptures by a system only one hundred years old. It is lamentable to see men groping in the dark, unable to perceive that with a heathen or an infidel they have no ground to stand upon, rejecting as they do the Church's tradition; yet they boast there is no necessity for an apostolically successive ministry, and endeavour to persuade themselves that the system of Wesleyanism is apostolical in its character. Its chief feature seems to be a dependence upon inward frames and feelings as infallible, and contempt of every effort made to call men away from a state of spiritual sublimity, which too frequently forgets the moral duties. In the effusion we have been considering, the lie is once and for ever given to the notion that the Wesleyans are friends of the Church, save and except as they see that but for the Church they would have no toleration. The fact is, wealth has made the Wesleyans proud, and pride will be their downfall. Nay, as a system, it shall die a suicidal death; for by the appeal to apostolicity shall it now be tried; and, being tried, it shall be condemned. The Church is ready with open arms to receive her wandering sheep; for many of them are baptized members of our communion, subject, therefore, legitimately to the Church's sway; and God grant that the arrogance of wealth and infatuated leaders may end in sending real admirers of John Wesley back to that Church of which John Wesley said, "I FEAR WHEN THE METHODISTS LEAVE THE CHURCH, GOD WILL LEAVE THEM!"

ART. II.—*The Colonial Magazine, and Commercial Maritime Journal.*
Edited by ROBERT MONTGOMERY MARTIN, Esq. *Author of* "The History of the British Colonies." 8vo. No. II. London: Fisher & Co. Pp. 132.

In noticing the first number of this able periodical, we expressed a hope that the talented editor would not allow the subject of religion, in our past colonial possessions, to be overlooked. That hope has been fully realized, for a more unanswerable defence of "Church Establish-

ments" has not, to the best of our knowledge, been laid before the public.

Man (observes Mr. Montgomery) can only be redeemed from the savage state by religion: no mere human laws can hold together society; and nations, whether Pagan or Christian, find it necessary to uphold a form of religion for the maintenance of the social fabric.

There must also be some unity of thought, some concord of sentiment, some fixed principles, for the maintenance of religion: laws are as necessary to the preservation of the moral as of the material world; to the regulating of the mind, as well as to revolutions of the planets; to calmness and profundity of reflection, as well as to the peaceful progress of the vast physical organization of the universe.

To leave all persons to adopt whatever form, system, or principle of religion their fleeting passions and imperfect understanding might suggest; or to reject or adopt religion as caprice prompted; would be as absurd as to attempt to form men into a society, and leave each person to frame and obey such laws as he chose to invent; or to despise law and order when it suited his convenience, and enforce them when necessary to his objects.

Religion, therefore, is far more necessary for the maintenance of mankind in society than any form of government: the latter, devoid of religion, would be mainly effective by brute force, and by the terror which its punishments inspired; the former moulds the human being into a social creature, identifies his interest with those of others around him, and, by consentaneousness of thought, gives a firmness and force to all acts emanating from authority for the common weal.

Hence the veriest despots have always found religious establishments a more efficient, as well as more economical mode of governing nations, than bands of armed soldiery, or legions of domestic police. The history of every nation, Pagan and Christian, demonstrates the truth of this axiom, that *the State benefits by its union with the Church*, by the authority which is conferred on its decrees, and by the allegiance bestowed on its rule.

The monarchical government, which attempted to maintain rule without the aid of a Church Establishment, would share the same fate as the Robespierian council—the delusive dream of worshipping a self-created goddess of Reason—would soon vanish, and the people, in returning into the fold of Christianity, would crush to atoms the false shepherds, who betrayed them to the wolves of anarchy and ruin.—Pp. 234, 235.

This is spirit-stirring language, and cannot fail to have a beneficial effect upon the minds of all thinking men. And we sincerely hope that the shameful indifference to religion with which, alas! this nominally christian empire is too justly chargeable, will shortly be changed for zeal in the cause of the gospel. What is the use of land and emigration boards—what the permanent advantages of colonization in the *fifth quarter* of the globe, as Australia has not inaptly been called—what though we gain the whole world—if the souls of men are left to "perish for lack of knowledge."

Every acre of land in every new colony should have a tenth of its produce set apart for the maintenance of an established church, and every township should have a portion of its area reserved for education in unison with the principles of that established church. Those lands are *crown lands*; the crown professes to uphold an established form of religion; but its professions are worse than useless, unless efficient means be taken to carry those professions into action. The protestants of England, Ireland, and Scotland, ought to unite

as one person, to enforce, if it be necessary, the formation and maintenance of an established Church in each of our colonies. If the limbs become diseased when the frame of the body is enfeebled, the malady must soon reach the heart. *All classes of dissenters are interested in the maintenance of an established Church; beneath its shelter only can they have repose and freedom; and were the Protestant Church abolished to-morrow, they would find the Romanist Church, who would inevitably succeed it, very different in its exercise of civil as well as ecclesiastical polity.*—P. 241.

The above passage ought to be widely circulated by the religious and conservative press, and the attention of dissenters especially directed to it. The facts are incontrovertible; and if the energies of the country be aroused by the article under consideration, the editor of the Colonial Magazine will have conferred an incalculable benefit on his country.

ART. III.—1. *Considerations on the State of the Law regarding Marriages with a Deceased Wife's Sister.* By a Barrister of the Middle Temple. London: Longman. Pp. 58.

2. *Summary of Objections to the Doctrine that a Marriage with the Sister of a Deceased Wife is contrary to Law, Religion, or Morality.* London: Roworth. Pp. 26.

It is not our intention to enter into the controversy upon this subject, but merely to direct the attention of our readers to the question, inasmuch as it is proposed to introduce a measure into parliament, with a view of repealing a part of Lord Lyndhurst's Act; to which repeal several of the dignitaries of the Church, and some of the most able authorities in Doctors' Commons, are favourable.

It is universally allowed, and ought, in these days of Socialism, to be particularly borne in mind, that the laws which relate to the institution of marriage peremptorily demand a sound and judicious foundation. That serious anomalies and inconveniences existed under the old law, we are not prepared to deny. For example, by the Canon Law, the marriages now under consideration were voidable, and might be set aside in the Ecclesiastical Courts, if the suit of nullity were instituted during the life-time of both the married parties; and, as Lord Lyndhurst observed, "the legitimacy of the offspring of such marriages might remain in suspense for half a century, should the parents who had contracted such marriages so long survive."

But our object is not so much with the law, as with the interpretation of the Levitical prohibitions. In Levit. xviii. 18, we read—

"Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, besides the other *in her life-time.*"—Lev. xviii. 18.

Upon this Dr. Dodd's commentary is—

"Custom and practice are the best interpreters of law; and it appearing from these that polygamy was allowed amongst the Jews, as well as from

Deut. xxi. 15, &c. xvii. 17, it is plain that the marginal interpretation (*viz. one wife to another*) cannot be true, *but that the marriage of two sisters at the same time is here prohibited*; and Grotius justly observes, that as the feuds and animosities of brothers are, of all others, the most keen; so are, generally, the jealousies and emulations between sisters. Therefore, the historian used the strong expression *to vex her*: but though a man might not marry two sisters together, it seems a natural conclusion, from the phrase *in her life-time*, that he might marry the sister of his deceased wife: and thus, we learn from Selden, the Jews in general understood it."

Adam Clarke says:—

"Thou shalt not marry two sisters at the same time, as Jacob did Rachel and Leah; but there is nothing in this law that rendered it illegal to marry a sister-in-law, when her sister was dead: therefore the text says, thou shalt not take her in her life-time to vex her, alluding probably to the case of the jealousies and vexations which subsisted between Leah and Rachel, and by which the family peace was so often disturbed."

In Walton's Polyglot, the Septuagint, Vulgate, Syriac, Samaritan, Arabic and Chaldee paraphrases, agree in this interpretation, which is adopted by Grotius, Montesquieu, Mr. Justice Story, and Chief Justice Vaughan. The last observes:—

"Within the meaning of Leviticus, and the constant practice of the commonwealth of the Jews, a man was prohibited not to marry his wife's sister only during her life, after he might: so the text is (citing it). This perhaps is a knot not easily untied, how the Levitical degrees are God's law in this kingdom, but not as they were in the commonwealth of Israel, where first given."

This is the only manner in which the precept can be reconciled with the precept in Deuteronomy (xxv. 5), where a marriage in the same degree of kindred is enjoined as a duty:

"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her."

It is quite clear, therefore, that the judges have erred in holding marriages between persons thus connected to be prohibited. As for the canons, under which the table hung up in churches was prepared, they were never confirmed by parliament, and have been held by Lord Hardwicke to possess no binding authority as laws. (*Middleton v. Croft*, 2 Atkins Rep. App.) *Summary*, &c. —Pp. 9—11.

This line of argument is fully borne out by the Talmudical rabbies and scribes, whose interpretation had such weight, that Bishops Patrick, Kidder, and Heber, unhesitatingly adopted it; and Michaelis, with that unrivalled acumen by which his critical labours are characterised, in his elaborate and masterly work on the Laws of Moses, thus expounds the question:—

"Marriage with a deceased wife's sister he (Moses) permits, but prohibits on the other hand the marrying two sisters at once. The words of the law, Levit. xviii. 18, are very clear—'Thou shalt not take a wife to her sister, to be her rival, &c. along with her in her life-time.' After so distinct a definition of his meaning, and the three limitations added, (1) *as to being the other's rival*, (to express which, we may observe, by the way, that the same word is used as in 1 Sam. i. 6, where two wives have but one husband; and in Arabic, it is found in the same sense); (2) *as to his taking both*; and (3) *as to his doing so in the life-time of the first*; I cannot comprehend how it should ever have been imagined, that Moses also prohibited marriage with a deceased wife's sister;—that very connexion which we so often find a dying wife entreating her husband

to form, because she can entertain the best hope of her children's welfare from it.

"What Moses prohibited was merely *simultaneous polygamy* with two sisters; that sort of marriage in which Jacob lived, when he married Rachel as well as her sister Leah. The reason of this prohibition it is not difficult to discover. Sisters, in whom nature has ever planted a principle of the strongest affection, are not to be made enemies to each other, by polygamy. That two wives of the same husband should love each other is inconceivable. The man, therefore, who wishes to live in polygamy, and make two wives hate each other from jealousy, should make use of strangers, not of sisters. The history of Jacob, who, contrary to his inclination, was brought into this predicament, furnished a very animated representation of the reasons on which this law is founded. Enmities between sister-wives will, besides, always be more violent, and from their having known each other too intimately, all their lives, more unmannerly than when they are strangers to each other, and cannot so fully venture to outrage decency in their mutual hatred." (*Law of Moses*, vol. ii. p. 112.)—*Considerations*, &c.—Pp. 24, 25.

And here it may be profitable to observe the course adopted in the reign of Edward VI. In the "Reformatio Legum Ecclesiasticorum," promulgated in the fifth year of his reign, anticipating possibly a case analogous to the present, any partial or individual interpretation of the Levitical law is strongly reprobated. In the section "*De Gradibus in Matrimonio prohibitis*," under the head "*Divinum jus in Matrimonio prohibendo quale sit*," we find the following sound practical observations: "*Deus id his gradibus certum jus posuit, Levit. xviii. et xx. capite, quo jure nos et omnem posteritatem tenere necesse est. Nec enim hæc illorum capitum præcepta veteris Israelitarum Reipub. propria fuerunt (ut quidam somniant) sed idem autoritatis pondus habent, quod religio nostra decalogo tribuit, ut nulla possit humana potestas quicquam in illis alio modo constituere.*" This to us appears sufficiently explicit, and certainly ought to make any judge pause in pronouncing an unqualified verdict on the point at issue.

The question then arises, "Is the Canon Law, as amended by Lord Lyndhurst, identical with the Levitical Law?" if not, are Christians bound by it? Upon this hinges the whole case; and we have no doubt that a christian community will weigh all the bearings in a truly gospel frame of mind, before they venture to condemn either of the distinguished parties who entertain opposite views. To one and all, in investigating the point, we recommend a deliberate and unprejudiced perusal of the pamphlets under consideration, and submit for their guide, in coming to a decision upon the *protestant*, or rather *catholic*, and most important part of the subject, the nervous language of Chillingworth, "*clarum et venerabile nomen.*"

"By the religion of Protestants, we do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augusta, or Geneva, nor the catechism of Heidelberg, nor the Articles of the Church of England, no, nor the harmony of Protestant confessions;—but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions, that is, the BIBLE. *The BIBLE, the BIBLE only,*

is the religion of Protestants! Whatsoever else they believe, besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it, as a matter of Opinion; but as matter of Faith and Religion, neither can they with coherence to their own grounds, believe it themselves, nor require the belief of it of others, without most high and most Schismatical presumption. . . . Propose me anything out of this book, and require whether I believe or no, and seem it ever so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true. In other words, I will take no man's liberty of judgment from him; neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian; I will love no man the less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore that man ought not, to require any more of any man than this,—to believe the Scripture to be God's word, to endeavour to find the true sense of it, and to live according to it." (*Chillingworth, Religion of Protestants*, cap. vii.)—*Considerations*, &c.—Pp. 31, 32.

We have directed the attention of our readers to this subject as a point of duty: we have, on many occasions, met with estimable characters in the peculiar position to which we have referred, who have gone into voluntary banishment to Prussia or America, where a different law prevails, rather than live under the existing code. Surely this deserves the attention of the Episcopal Bench, and the legislature at large; to both of which classes an attentive perusal of the works under review cannot fail to be interesting, as involving the happiness of no inconsiderable number of conscientious individuals.

ART. IV.—*The Kingdom of Christ: or, Hints on the Principles, Ordinances, and Constitution of the Catholic Church. In Letters to a Member of the Society of Friends. By a Clergyman of the Church of England.* Vol. I. London: Darton and Clark. Pp. 332.

WE believe that few works are more likely or better adapted to produce great and permanent results in leading men to the truth than the present volumes, in our existing state of religion, philosophy, and politics. Originally published in a series of twelve letters to a member of the Society of Friends (that is, *Quakers*), they are now publishing in a more permanent and continuous form; and we think they are well worthy of being thus distinguished; and with a view to their becoming better known to the members of our Church, and to those who either totally, or partially, do not admit our principles, we now bring them before our readers. There is hardly a point disputed in the present day, on which they do not throw a bright and guiding light. We could, indeed, at times, wish that the admirable author had more clearly, and in a style less declamatory, wrought out his conclusions; but the original form in which they were published will excuse this defect. We could

also, perhaps, wish that he had been less of an *optimist*; but this defect may render his work more acceptable to those who have seceded from the Church, when they see that he is willing to admit the good which is involved in every form of truth, however perverted, and is not niggardly in making all due and honourable apology for names which they hold dear. Not that the author ever shrinks from the painful duty of *blame*, where his subject absolutely requires it; and his remarks on the so-called "*religious world*," and the way in which the dissenters plead "*conscience*" for the justification of the bitterness of their attacks on the Church, will be read with deep and stirring interest. On the latter point he shows, from the writings of Dr. Wardlaw, and other sources, that exactly in proportion as they are louder in talking about "*conscience*," they have abandoned the thing itself; in short, that in the present day, the leading dissenters utterly discard all belief in the very existence of a conscience. The beginning of the first letter will show clearly the method taken by our author in dealing with the whole subject:—

My Dear Friend,—If the books and pamphlets which you so kindly forwarded to me had been all written by members of your Society, I should not have offered a word of comment upon the subjects discussed in them. As a private Christian, and as a student of ecclesiastical history, I must have been deeply interested in the controversy; but I should have feared to take part in it, lest I might excite your alarm, and render your own inquiries less manly and less effectual.

But I find that I should not be the first intruder. The Christian Observer and Eclectic Review have volunteered their advice and encouragement to your disaffected members. Dr. Wardlaw of Glasgow, and Mr. Newton of Plymouth, have made a formal attempt to detach them from your communion. If I had agreed with them, I would have left you in their hands.

I cannot, of course, pretend to their talents or their reputation, and in many respects I must be far less agreeable to your Society than they are. They meet you as members of a brother sect in committees and societies. I know you only as individuals with whom I have had much agreeable intercourse. Two of the four, probably, would account you allies in politics,—me, *ex-officio*, at least, an enemy. Moreover, in all questions respecting the dignity of Sacraments,—the connexion between the constitution of the Church and the idea of Christianity, and the importance of episcopal ordination to ministers, and of apostolic succession to bishops—they would all agree with you in denouncing my opinions as antiquated, bigoted, and ridiculous.

But I do not approve of the method which these writers have adopted in addressing you. I dislike it from taste, from experience, from principle. To inspire men with contempt or indifference for those whom they have been taught from their infancy to admire and love—from the accounts of whose deeds and whose sufferings they have acquired their first perceptions of moral courage, and beauty and dignity of character,—from whose teaching they have probably first learnt to love their brethren, and revere the operations of their own spirits,—seems to me at all times a most heartless proceeding. I know the phrases that are used to defend it. I know what they say about the paramount worth and preciousness of truth. In my heart of hearts I own that preciousness, and hope that I may die rather than part with the sense of it. But I believe a tender and reverent spirit is inseparable from the love of truth. I never saw the last permanently strong where the other was wanting; and I believe that anything which tends to weaken either, weakens both of them. I do not believe that

those of your Friends, who are tempted by their own hearts, or the sneers of others, to think scornfully of their ancestors, will be half so zealous and affectionate in their determination to risk everything for the truth's sake, as those who retain a fond admiration for their beauties, and are willing to throw a veil over their deformities. I cannot forget that Ham was cursed though Noah was drunk. I cannot forget what his curse was;—the most affronting to the proud spirit of independence which dictated his crime—"A servant of servants shall he be." And a servant of servants—the slave of every fanatic, who is himself the slave of his own delusions—do those high-minded persons most generally become, who, after his example, commence their career of free inquiry with detecting and exposing the absurdities of their earthly or spiritual fathers.

A moral instinct would lead me to the conclusion; all the experiments that I have seen or heard of abundantly confirm it.

I have known persons, brought up in your Society, tempted by such arguments as Mr. Newton's pamphlet contains, to join our Church. I saw no reason to question their sincerity or their zeal. But I observed that their views were always more negative than positive; that they were led to embrace a doctrine, not so much because they believed that to be true, as because they perceived its opposite to be false; that they could perceive what was inconsistent much more quickly than they could recognise what was orderly; that their minds were unquiet, unharmonious, and rickety. In a few years our proselytes departed, gone, as we ought to have expected beforehand, to join or establish some newer sect, denouncing us now, as they have denounced you before; destined shortly to become as discontented with their present notions as with either. I say it in sorrow, not in bitterness; in reproach to *us* for seeking converts, by exciting unhallowed feelings, not that I dare to pass uncharitable judgment upon them. There are instances equally recent and better known, of some, high in cultivation, and, as I am well assured, in feeling and in honesty, who had fled to us, from what most would consider, a much worse faith than yours,—a faith which almost every Dissenter, Quaker, and Churchman thinks himself at liberty to scorn and satirize. We raised a shout when they joined us; we listened with delight while they laid bare the gross abominations of the body from which they had escaped; we thought it a mighty compliment to our faith, that such sagacious champions should adopt it; we thought we had a security for the permanence of their convictions, which scarcely any other circumstances could have afforded us. Time showed what sage prophets we were. These learned and able Neophytes were as little constant as those ardent ones; they soon left us, proclaiming to the world as the reason of their departure, the grand discovery, so often made before, (never, perhaps, since the days of the Athenian sophists announced with equal boldness,) that that only is true which seems so to each man. Nothing can abate the grief which we feel on their own account for their change. To us they have made abundant compensation for our loss, by learning us the lesson, never to be conned over or prized too much, that the mind which is continually dwelling on the falsehood of any system, even though it do not in the least exaggerate the amount or evil of that falsehood, contracts an incapacity for welcoming or perceiving truth, in that or any other system.

On these grounds, if on no other, I should have disapproved of the method which several Churchmen and Dissenters have taken in their recent addresses to you. All seem to make it their business to undermine your respect for your founders, and your belief in the *positive* principles which they taught. I say positive principles, for the Eclectic Reviewer, and Dr. Wardlaw, and Mr. Newton, will be ready to exclaim, 'we agree with George Fox and his friends most entirely in their denunciations of your Church, though their language may seem to us occasionally too uncourteous, and though we may believe that they pushed their objections too far, when they attacked all pecuniary provision for the support of ministers.' These were their *negative* doctrines; in these I am perfectly aware that they may find admirers and supporters in every vestry-room and tavern. But I need not inform *you*, that your early Friends rested their

opinions on these subjects on certain principles relating to the heart and spirit of man. Whether they were good logicians in linking together these premises with these conclusions is a point upon which you and I may differ, and upon which I may have occasion to speak hereafter. But this at least is certain, that they never for one moment severed in their minds the results from the principles. You are well aware, that in their mere hatred of episcopacy, and of all the ecclesiastical institutions that had been connected with it, they would have found allies and abettors enough among the Presbyterians, Independents, Anabaptists, of the age in which they arose. Yet you know that they acknowledged no fellowship with these men, but denounced their doctrinalism in language as merciless as that which they used against our forms; and that in turn they endured persecutions from them, at least as severe as any which they suffered from us after the Restoration. Why do I say these things? not with a design, which would be much more foolish than cunning, (and for my purpose quite unnecessary), of leading you to dread and dislike those who bear these names in the present day—but to show you, that they have no actual ground of sympathy with you, merely because they agree with you in detesting a third party. The reasons and principles upon which your Friends based their opposition to our priesthood and liturgy, are those very reasons and principles which Dr. Wardlaw and the Eclectic Reviewers would persuade you are utterly false and heretical, and inconsistent with Christianity.

Now here is the point on which I join issue with them. I say these principles were not false and heretical, and inconsistent with Christianity. A number of phrases and notions may have been appended to these principles, of which I utterly disapprove. In support of these principles, your friends may have declared themselves at war with everybody, and everybody at war with them. With this conviction on their minds, they may have denounced opinions as inconsistent with theirs, to which I most inwardly and heartily subscribe. They may have used language respecting the persons who maintained these opinions, which I think most extravagant and unreasonable; and a sense of the necessary connexion between their doctrines and their denunciations, will have become stronger in their minds in proportion as their opponents identified the two together, and considered themselves as much bound to deny what the Friends asserted, as to assert what they denied. But through all this confusion, I perceive certain great truths maintained by these Friends, with a power and vigour which have scarcely been surpassed, and for the sake of which, I, for my part, can well forgive all the hard language used by them against institutions that I believe to be not only of incalculable benefit, but of divine appointment. Nor do I take any credit for this forgiveness. Every right-minded man must feel that one, who, from a sound and honest heart, directing a somewhat less sound understanding, curses him or that which he supposes to be him, is at all times to be loved rather than disliked. In such days as these, he will find it not only very pleasant, but very useful to compare such men with those who rave at him on no principle at all, or with those, still more odious, who, with a simpering face and civil compliments, are seeking to undermine him, because he is a witness for principles which they hate.

But this is not all. I maintain, that those truths which your early Friends asserted, lie at the foundation of the institutions which I love. In recognising those truths, I believe that I am upholding those institutions, and showing on what an immovable basis they rest. It is nothing to me that Fox and Penn did not perceive this; it is nothing to me, that those who fought for these institutions against them, did not perceive it. Such contradictions and perplexities are not new. All history,—ecclesiastical history most especially,—is full of them. One set of men is busy in maintaining certain great and permanent bulwarks for truth, which, if they were taken away, the truth would be left without power, and without a witness. This is their task; they do not perceive exactly what they are defending, or why they are defending it. They often, therefore, fight ignorantly, blindly, passionately; but they do God's work, and future generations have reason to bless them.

On the other hand, it is given to some to perceive with great power the truth, or at least a portion of it, which is the secret foundation of those institutions, which is the living principle embodied and expressed in them. Such men often conceive a furious rage against the institutions themselves, as if it was they which kept the truth from manifesting itself to men—as if there were no way to exhibit it but to tear them away. For a long while this strife continues; one party doggedly upholding forms, the other vehemently asserting the Spirit independent of these forms. At length a time arrives, which is marked out by evident indications of Providence, for the termination of the controversy. Those who had been so diligent in upholding forms wax faint and feeble; they begin to think, that, after all, it does not so much signify to maintain this thing or that; concessions are very desirable; a little must be given up to keep the rest. On their side every thing is weak, flimsy, temporising; you see that they had no reason for defending that which they are now willing to abandon; you suspect (not unjustly or uncharitably), that they have exceedingly little reason for defending that which they wish to maintain.

Meanwhile, how fares it with the other party? Are the Spiritualists become more spiritual, now that the defenders of forms have begun to care less about them? I have told the truth respecting us—you will not wish me to disguise it respecting you. You will not say that the Friends of this generation are as spiritual as those of the first age. You will not contend—I think none of your Society will contend—that there is as clear a perception of the meaning of the words by which you describe your faith, as there was among those who first gave these words currency. Do you not feel that the coin has been damaged, and defaced, and depreciated; and when you pass it, is it not with a melancholy thought, that it had a real value once, only a conventional value now? I find these acknowledgments in the writings of Friends of all your parties, each, according to their different temper or tendency, expressing them differently. Your moderate party laments that there is not the spirit of peace and unity among you that there once was; the more decided of your orthodox friends say, that there is not the submission to the voice of the Spirit, the humbleness, the waiting, the self-annihilation that there used to be; Mr. Howitt says you have lost all your boldness and zeal; the Hicksites say you know nothing of the sentiments of your early friends; the Seceders say you know nothing of the doctrines of the gospel. I should not myself have ventured to say one of these things; but I find them written and printed, and supported by the testimony of persons who can be found to agree on no other point. If, then, it be true, that there has been a decay in the spiritual life of those who assert that which is purely and nakedly spiritual, coincident with a growing indifference to forms, among those who esteem forms, have we not reason to suppose, that a crisis is approaching? What if this state of things should continue? What if all outward witness should disappear from the world, just at the moment that the inward witness is most weak and ready to die? You have at once the millennium of infidelity, that to which every man who wishes for the misery of his species—who wishes to see men changed into brutes—is looking forward with prophetic hope and exultation.—Pp. 1—11.

We think this able writer has thrown great light on the question of baptism; which, we fear, has been obscured by the violence of recent controversies. Our quotation is long, but it will amply repay the time bestowed on its perusal.

I now turn to the High Church view of Baptism, against which, I hope, you may feel somewhat less prejudice than you did when I commenced the discussion. You will, I think, be inclined to believe that those who hold this view may not be "all (with possibly a few exceptions,) open sinners, self-righteous Pharisees and dead formalists," as Mr. Philpot, late of Worcester College, kindly reports of them; or in the more gentle and humane language of the Record

newspaper, (though it, I believe, does not acknowledge the possibility of any exceptions,) "soul-destroyers." This is all I desire; for, as I told you in the beginning of my letter, I am not about to set up their notion as the true and exclusive one. I mean to show you wherein I think it inconsistent with itself and with the idea of the Church, and how that inconsistency must be removed from it before it can be reconciled with the views of the other parties, and can contribute an element to that grand idea of Baptism which will, I believe, result from their union.

The doctrines of this party, which are nowhere so ably and so eloquently expressed as in the tracts of Dr. Pusey, (published the year before last,) entitled "Scripture views of Baptism," turn, as I have said, mainly upon the principle that God, of his free will and mere grace, does, by the operation of the Spirit, in the act of Baptism, change the nature of the person partaking that ordinance, and thereby constitute him his child, the member of Christ, the heir of heaven. If you read Dr. Pusey's tracts, you will see at once, that no other notion of regeneration except that which is implied in the words Change of Nature, has ever struck him as even possible; or if it has, that he has at once rejected it as inadequate. This is the point which I wish now to examine.

In older and simpler times every thoughtful man felt deep thankfulness to our Lord for the wonderful blessing which he conferred on us by teaching us the phrase *New Birth*, or *Birth from above*. To be taken out of the region of abstractions, to be presented with a fact of every day occurrence, yet still amazing and mysterious, as a key to this deeper mystery,—to be able to translate words into life,—this was exactly what every man who knew his wants felt that he needed. It was a fulfilment of the promise, that the Lord would teach his people a pure language, a language which they might interpret, not by a dictionary, but by another part of his own scheme, a part of it known to all tribes of the earth, to rich and poor, learned and unlearned alike. Therefore, understanding this to be the intent of Christ, they meditated on the obvious facts of ordinary birth, and thus they felt that their minds became clearer respecting the more transcendent truth. That the body passes from the dark night of the womb into the light of ordinary day, was the simplest view of physical birth; that the spirit comes out of the womb of nature into the light of the Sun of Righteousness, was the corresponding view of the *New Birth*. Now, in the full belief that God, by baptism, takes the child into covenant with himself; that he adopts it into Christ's holy body; that he bestows on it his Spirit;—it was most just and reasonable that the word *φωτισθε* should be applied to the baptized man. If he did not afterwards walk in the light, and seek fellowship with the light, he would die in his sin. But still the light is come into the world; the man is brought into the light; God himself has brought him into it; and any sinking hereafter into the dark flesh,—the womb out of which he has been brought,—is the voluntary abdication of a glorious privilege. Such is the view, I conceive, most present to the mind of the fathers of the Church: and to this view, you perceive, there is nothing hostile in any of those facts respecting a passage from darkness to light in mature age, on which the Evangelical party dwell; on the contrary, one assertion rightly understood, sustains the other.

Neither is there anything contrary to what God had been previously teaching man respecting his own condition. For he had been teaching him to know that he was a spiritual creature, and that he had a nature; he had been teaching that his spirit was united to the Divine Word, that his flesh was chained to earth; he had been teaching him, lastly, that the Divine Word had claimed a union with him, and had gotten the victory over his enemies. If, then, it pleased God to claim the man as a spiritual creature united to Christ, and by baptism to stamp him as such, it is pure mercy and grace indeed; but it is mercy and grace according to a Divine order; it is a mystery, but it is a mystery into the fellowship of which, God, with infinite wisdom and prudence, has been all along conducting his saints. But if for the words, 'New Birth,' you put 'Change of Nature,' Christ's beautiful analogy, which he has with such pains and love made known to us, is altogether set aside; for no man in his

senses can find anything like a change of nature in ordinary birth. Again, the order of God is violated; he does not deal with man as he hath been doing with him; he has been preparing man, hitherto, by a wonderful process, for the kingdom of his Son, and now he sets up that kingdom on a principle of which he had given no hint before hand. Baptism is not the consummation of a foregone scheme; it satisfies no wants previously excited, it makes useless all former dispensations. But it is a graver fault still, that by this notion, the idea of a sacrament is destroyed; for in the idea of sacrament is necessarily implied, that all the virtue and life of the creature consists in its union with a Being above itself. It is dead of itself; it lives in him. Suppose nature, as such, to become anything pure, or holy, or righteous, by virtue of any change wrought in it; or suppose a new nature to be communicated as an endowment to the man, this idea is sacrificed altogether.

I would earnestly entreat Dr. Pusey and his friends, to consider whether by this phrase they are not getting rid of a *mystery* for the sake of introducing a *mystification*; whether they are not departing from the text of Scripture, in those passages to which they most appeal, in order to steal a notion from their opponents which of right belongs to them, and to the stage of life which they deal with;—(for the idea of a change of heart, where *heart* is taken for affections and desires, and when *change* is taken to be the turning these desires from a wrong object to which they have been conformed, to a right object to which they are meant to be conformed, is surely a legitimate idea, and one not at all at variance with the idea of baptism as a covenant, but the fulfilment of its intent and the fruit of its promises; and change of *nature* in any other sense than this, no Evangelical who understands himself supposes to take place at conversion or any other period;—) whether they are not forcing themselves into a series of consequences which actually set at nought the truth they are so eager to defend. For, *first*, no persons are more anxious to assert the dignity and glory of the church than they,—to upset the notion that it is composed of a number of individual atoms, instead of being a Divine constitution into which men, from age to age, are brought; and yet, by representing baptism as that which confers a portion of grace on each particular child, and not as that which brings him out of his selfish and individual condition, into the holy and perfect body, they do very much, as I think, to destroy the idea of the church, and to introduce a Genevan, individualizing notion in place of it. *Secondly*, no men are more anxious than they to assert the truth, that the Holy Ghost actually dwells with each baptized person; and yet, by supposing the essence of baptism to consist in a change of nature, they make something which happens at a particular instant or crisis to the child, and not the constant presence of a Friend, and Guide, and Teacher, to uphold the spirit in its battles with the flesh, to train it in the knowledge of itself and of God, to comfort it in its sorrows, to guide it into all truth and love,—the gift and blessing of baptism.

Again, it is still more mortifying to find that men to whom, besides great learning and diligence, God has given a higher grace, the willingness, I mean, to make sacrifices that their poorer brethren, in this corrupt metropolis especially, may hear the gospel, and enjoy christian ordinances, should, by their theories, defeat the effects of their own bounty, and well nigh close the lips of the preachers whom they are so anxious to provide with churches. Yet this is actually the case; for they, looking at baptism as an act done in an instant, and accomplishing its purpose in an instant, and not rather as the witness of an eternal truth, the sacrament of constant union, the assurance of a continual living presence, are driven to this conclusion,—that the moment after it has been performed is a period of ideal purity and excellence, from which the future life even of a saint is a deflection, and which those who have wandered far into sin cannot hope to recover;—these must be content, by much prayer and fasting, to seek for God's mercy, which may perhaps, though there is no certain promise to uphold the flattering expectation, once again redeem them out of sin and hell.

Where is the minister of Christ in London, Birmingham, or Manchester,

whom such a doctrine, heartily and inwardly entertained, would not drive to madness? He is sent to preach the gospel. What gospel? Of all the thousands whom he addresses, he cannot venture to believe that there are ten who, in Dr. Pusey's sense, retain their baptismal purity. All he can do, therefore, is to tell wretched creatures, who spend eighteen hours out of the twenty-four in close factories and bitter toil, corrupting and being corrupted, that if they spend the remaining six in prayer,—he need not add fasting,—they may possibly be saved. How can we insult God and torment man with such mockery? But who urge us to take that course? The very men to whom we,—mere journey-men,—appointed to live in the noise and hurry of the world, not in the quiet of colleges, looked for deliverance from the Calvinistic theology, by which we were pressed out of measure, so that we despaired even of life. When we were feeling the intense, the intolerable misery of being obliged to treat these poor people as outcasts from God's mercy, of whom one or two *might* find their way to the waters of healing, if an angel first went down and troubled them; when we were tormented with the horrible contradiction of having to say, in one breath, 'Believe;' in the next, 'You cannot believe;' now, 'You ought to look upon God as a gracious and loving Lord;' then, 'We have no proofs that you are some of the elect children whom he loves;' first, 'Christ's death is the only means of salvation to you, believe in it or perish;' by and by, 'But we cannot have the least certainty that he died for any of you;'—when, I say, we were almost in despair, because we must either speak those inconsistencies, or at least keep them in our hearts, and infect all our preaching with them; these kind doctors told us, or seemed to our ignorant and longing minds to tell us, of a catholic theology which taught that our people were still under the covenant of God's holy baptism; that the love of God was brooding over them; that the grace of Christ was given to them; that the energy of the Spirit was with them, to put them in possession of true righteousness. Now all this comfort is taken from us; and if we believe our instructors, we have a worse message to deliver than before. But, although we be *ἄθροιστος ὑπακούοντες καὶ ἰδιῶται*, only picking up snatches of knowledge here and there, and thankful that a race of men has been provided, of larger capacities and greater leisure, who may impart to us what little we are fitted to receive; yet we also have the forms of the Church, and the Word of God, and a holy commission, and the Holy Spirit, and so long as these are continued to us, we will not, in this solemn matter, give place to these doctors in subjection, no not for an hour. We will assert that the *covenant* of baptism encompasses the publicans and harlots to whom we preach, let them have as little of baptismal purity as they may,—we will preach repentance to them on this ground, and on no other—that they have a Father, and that they may arise and go to him; that they have a Saviour, and that he will deliver them from all their enemies; that they have a Spirit given to them, and that he is willing and able to cleanse them from their sins, and to endow them with the blessings which they need, righteousness, and peace, and joy in the Holy Ghost. By God's help we will do this, though the Calvinistic party, and the Catholic party,—*CATHOLIC party!* here lies the contradiction, which is the seed of all others,—unite to condemn us; and we invite all who desire a moral and God-fearing population in the land, to look on and say whether our course or theirs is most honoured to produce that unspeakable blessing.

In this case, as in the former, I am endeavouring, you see, to defend able, and accomplished, and excellent men against themselves, or rather against the accursed spirit of party, which has set them at war with themselves. I do not require a ghost to tell me, that of all tasks this is the most thankless. If you will but take a good, kind man's side, in opposition to his neighbours, he will forgive you very considerable differences on points of his actual belief; and will account you his dear friend and fellow-labourer. If you suggest a compromise between two warriors, though you will not get either of them to love you, yet the bystanders, who care nothing at all about the question, will call you very fair, and liberal, and will "swear a prayer," after their fashion, that if all the world were such as you, every thing would proceed so quietly. But if you at

once resign all pretensions to the character of a good partizan, and yet obtain none of that credit for softening and diluting opinions *till they can do nobody any harm*, which persons of another cast covet, who will listen? "*Vel duo vel nemo*," I hear you reply. But I am not so despairing; I know that there are many in the Church who are secretly crying out against divisions, not because truth is a thing indifferent to them, but because it is more precious to them than silver and gold, because no mention shall be made of rubies in comparison with it; and if such should discover that they can speak out, and yet not identify themselves with those who wish for conciliation, because they have as little faith in one doctrine as in another; that, in fact, we must unite and condense the principles which we each recognise, in order that we may have something firm and real to oppose to those who think there is nothing firm or real;—above all, if they shall understand that such full-orbed truths alone accord with the Church or the Scripture, or can satisfy the minds of those without our communion, who are seeking rest and not finding it, I am sanguine enough to believe, that their hopes and their numbers will increase, even as their discontent with every school and every leader increases; and, in truth, it is worth while (had we no better recompense) to want the sympathy of all fierce parties and all careless people, or to endure their contempt, for the sake of one hearty and affectionate greeting from a Christian of this order.

In this faith I am encouraged to repeat my conviction, that the two principles which I have been setting forth, when certain notions which interfere with their soundness and stability have been cleared away, will be found, not the *same*, (if they were, each could not contribute its quota to the truth,) but strictly harmonious and needful to each other. The High Churchman declares the *origin* or *ground* of our salvation to be in the will of God; the Evangelical believes the *order* and *method* of our salvation to be by our being constituted and redeemed in Christ. The one says God hath chosen and adopted you to "be his sons;" the other, "God hath chosen and adopted you to be his sons in Christ." The one lays the foundation of a universal family; the other gives the foundation on which the faith and life of each member of the family is to rest, as he grows to man's estate. The one shows the perfect freeness of God's grace; the other that grace, in its proper sense, can only appertain to a spiritual creature. Take the first principle without the second, and the Church sinks into a *world*, as it did under the Popedom; take the second principle without the first, and the Church sinks into a sect, or a body of sects, as it has been inclined to do since the Reformation. In one you have a vague sense of *unity*, superseding personal faith in the majority, leaving personal faith without its object to the higher few; converting the first into mere animals, the last into mystics. In the other you have a vague sense of personal *distinctness* diffused through society, making the ignorant impatient of being taught how to think and how to live, because every man has a right to think for himself, and to live as he likes; turning the more reflective into a separate caste, full of proud thoughts and dark reserve, with 'Stand by, I am holier;' or 'Stand by, I am wiser than thou,' expressed in every action, and movement, and look. Safety in a crowd; the notion of getting safe into port, because the ship in which we are freighted is sure to arrive there, without reflecting that it is possible to die on the passage, is the continual temptation of the first; the feeling, 'There are but very few tickets of admission to the bowers of Paradise, and I have one of them,' is the desperate delusion of the second. The conscientious among the former are inly racked, because they but dimly see that He, who they confess most readily, died for their sins, also rose again for their justification. The conscientious in the other class are not less tormented, because they cannot find what warrant, or what power they have to believe in this justification. And if from these practical effects we return to the principles, we perceive, as I have shown already, that each, since it has been separated from its twin stem, has become overgrown with a fungus, which is feeding upon it and gradually destroying it. Beautifully did the excellent and delightful poet of fairy land shadow forth the causes and consequences of this separation, in his history of the arts by which Archi-

mage persuades the red-cross knight to doubt the loyalty of his chaste and fair mistress, and of all the miseries which each suffered from the divorce; and truly and joyfully did he prophesy that a day would come, when the one should be purged from the effects of his adulterous alliances, the other delivered from all her persecutions, and when their bridal should be celebrated amidst the rejoicings of earth and heaven.—Pp. 91—103.

When, in the above extracts, the author says, "*change of nature in any other sense than this*, no Evangelical who understands himself, supposes to take place at conversion, or any other period," we beg utterly to dissent from the assertion. We well and clearly recollect, though we cannot lay our hand on the book, that in one of his controversial writings, Scott, the commentator, absolutely and decidedly asserts that, in regeneration, a *physical change* takes place. Whether Scott understood himself, or not, is really hardly worth inquiring; but that he understood in what points the doctrines termed Evangelical, and preached as such in his day, did consist, can hardly be disputed; and though it is very amiable in our author to try to put common sense into the mouths of the Evangelical party, yet we doubt whether they will cordially thank him for the attempt.

LITERARY REPORT.

Has the Church, or the State, the Power to Educate the Nation? A Course of Lectures. By FREDERICK DENISON MAURICE, A.M., Chaplain to Guy's Hospital, Author of "*The Kingdom of Christ, or Hints on the Catholic Church*," "*Subscription no Bondage*," &c. London: Rivingtons. 1839. Pp. 364.

At the present time, there is no subject on which the popular mind, by the extraordinary conduct of the government, or rather of a certain power behind the throne and the ostensible advisers of the throne, is more alarmed and excited than that of National Education. We have read and heard much which was admirable, learned, nay, even profound on this question; still, in all that we have hitherto heard or

read, there was a something deficient, a sense that something more was wanted than had been achieved. People talked about National Education, but no one seemed to have ever thought of asking himself the question, What he designed to accomplish by it? what was the end to be aimed at in such an education? or even, what was meant by the word "*education*?" These questions are so fully answered in the six Lectures, with copious notes appended, of which the volume before us consists, that no man henceforth has any pretension for pleading the want of a sufficient answer, as an excuse for lukewarmness in the cause. They were delivered, during the months of June and July, at the suggestion of the high and influential persons both in Church and State who held the great public meet-

ing last summer at Willis's Rooms, on the subject of the National Board of Education; and, certainly, the choice of the lecturer has fully answered the importance of the subject, and the dignity of those persons to whom he owed the distinction of being selected.

To all who will read these Lectures, we promise no ordinary intellectual gratification, and, what is infinitely beyond that, sound and wholesome food for meditation, and a beautiful defence of that "*wisdom of our ancestors*," and the provisions of the Catholic Church, which it has been so much the stupid folly of modern wittings, and sciolists, and politicians, to decry. To the Clergy, especially, to whom in an eminent degree the question of National Education is become one of paramount importance, we would say, "Buy the book. *Accident* has prevented us laying it before our readers at an earlier period; we do not enter further into a description of it, (at least for the present,) in order that you may be induced to purchase it."

Church Discipline Bill. A Letter to the Right Reverend Father in God, the Lord Bishop of Exeter. By WILLIAM J. IRONS, M.A., Rector of Reed with Barkway, Herts. London: Painter. 1840. Pp. 23.

THESE are not days when men may be allowed to soften down unpleasant truths, or to filter their principles through the sieve of flattery, or show a desire to please the spirit of the day in which our lot is cast, with a view of allaying the fears of the timid, the sordidness of the time-serving, or the fierce hatred of democracy and infidelity. No Church has ever yet been saved by such mean and base compliances; and, we apprehend, no Church ever will be. Whatever, however, be the conduct of others, the writer of this Letter, whose bold and uncompromising opinions we have more than once had the pleasure to

review in our pages, is not a man to quail at the difficulties of our position, or to shrink from speaking the truth at all hazards. We recommend our readers to purchase the Letter for themselves, (and assuredly the Church in general, and the Clergy especially, are deeply interested in the measure.) The general drift of Mr. Irons' argument may be judged of from this single quotation (page 12):—"It is no question now between these two Bills, but between Church principles and State tyranny. If either Bill should become law, it is decided that henceforth a parliament of all religions is to legislate for the Church of Christ in England." And again (page 13):—"Both (and for that they cannot plead antiquity) allow appeals from the Church to the State, as if superior; from the Bishop to the 'Committee of Privy Council.'"

Mr. Irons boldly and justly shows how absurd it is to go on the false (the known to be false) position on which our rulers continually and hypocritically affect to act, that "our position as a Church is substantially the same [now] as it was, and is likely to continue so." The able and zealous presbyter also loudly inveighs against the attempt to enforce a harsh and rigorous discipline against the Clergy, without their being consulted, and while the discipline over the laity is in its present anomalous state; and shows how these Bills (either that of the Archbishop of Canterbury, or of the Bishop of Exeter) may be a fearful engine of state oppression over the Church and Clergy. He pertinently asks, "Can we, in the face of known facts, honestly go on now, for instance, on the supposition that all our legislators desire our welfare—that all our parishioners are churchmen—that all our churchwardens are communicants—all our sponsors at baptism 'confirmed' members of the Church—all our irregular livers duly 'presented?' "&c. We conclude with one pregnant sentence (p. 22):—"If we would be more than the temporary instruments of a political party, it must be by an opportune assertion of our ecclesiastical and divine principles."

An Office of Christian Devotions, to be used in Sunday-Schools. London: Hamilton, Adams, and Co. Nottingham: Dearden. Pp. 12.

A VERY excellent "Office," entirely founded upon, and principally selected from the admirable Liturgy of the Established Church. It may be safely recommended, therefore, to all Sunday-schools; and is calculated to lead the young to the study of the Book of Common Prayer, which must necessarily generate an affection for our truly "Catholic and Apostolic Church."

Agathos, and other Sunday Stories. By A CLERGYMAN. London: Seeleys. Pp. x. 174.

THE dangerous evil of making holy things common-place has been successfully avoided in this little volume. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," ought to be deeply impressed upon the mind of the compilers of Bible stories and religious works for the young. This has been the actuating principle of *the Clergyman*; and the allegories and explanations are consequently made interesting and attractive, without lowering the dignity of the sacred narrative. They are intended for the very young, and we pray, with the author, that "God may hereby bless some of the tender lambs of his fold."

Socialism. London: Society for Promoting Christian Knowledge. 1840. 12mo. Pp. 24.]

WE notice this admirable tract for the information of the (now happily) numerous district committees of the venerable Society for Promoting Christian Knowledge, especially in the manufacturing districts. The tract, which has just issued from the Society's press, is the most concise exposure we have yet seen, of the system of profligate licentiousness and infidelity (perhaps we should rather say, atheism), which is termed Socialism. We hope it will be most extensively circulated.

Questions on the Pentateuch, with appropriate Lessons upon the different divisions of the several Chapters, from Matthew Henry's Commentary. Intended principally for the use of Sunday-Schools, Teachers, and Heads of Families. Number I. Genesis. By AN OFFICER of the ROYAL NAVY. With a recommendatory Preface by the author of "The Retrospect." London: Painter. Sherborne: Toll. Pp. iv. 152.

THE Commentaries of Scott and Henry, from which the work under consideration is avowedly compiled, are decidedly not those to which we should direct the attention of the readers of the CHRISTIAN REMEMBRANCER. We do not intend to say that they are destitute of merit and learning, or that the authors were not men of piety and research; but then their piety was of a peculiar cast; their researches were pursued for the purpose of supporting a peculiar theory. This must of course taint even the best efforts of the most sincere, with a certain schismatical bias, which is but too often perceptible in the writings of authors of this school. Under these disadvantages, we are happy to say, that our author has produced a really good book, and the Clergy and Sunday-school teachers, who are well-grounded in the faith, and not liable to be carried away with every wind of doctrine, may use it with advantage, both to themselves and their classes.

Lowndes' British Librarian, or Book-Collector's Guide to the Formation of a Library in all branches of Literature, Science, and Art, arranged in Classes, with Prices, Critical Notes, References, and an Index of Authors and Subjects. Parts I. to IV. Class I. Religion and its History. London: Whittaker and Co. 8vo Pp. 252.

THE mass of interesting and valuable information contained in this work is perfectly astonishing. The plan embraces every subject connected with the formation of a library, and in

Mr. Lowndes' hands the principle, so far as the present four numbers go, has been carried out in a manner that will make the work, when complete, a standard guide for the book collector, and an invaluable assistant to both young and old, in the formation of a standard library. We especially recommend it to the Clergy, and as we understand an appendix or supplement will be given, for the purpose of supplying any accidental omissions, we hope all the lovers of valuable literature will assist the learned and indefatigable editor, by sending such "hints and communications," as may facilitate his laborious undertaking.

A Treatise on Baptism; designed as a help to the due improvement of that Holy Sacrament, as administered in the Church of England. By the Rev. E. BICKERSTETH, Rector of Walton, Herts. London: Seeleys. Pp. xvi. 374.

If we do not upon every minor point agree with the amiable author of this well-timed treatise, at all events we pay the highest tribute to his christian zeal, and untiring labours in the vineyard of his divine Master. The object of Mr. Bickersteth in the present instance is, (might we not say, has always been,) the edification of Christians. The work must not be viewed in a merely controversial character; its purport is of a higher and holier description; the maintenance of God's truth in this blessed and merciful ordinance, and an explication of the great practical benefits attending a right reception of it.

In the preface it is pointedly observed, "Amidst all the evils of these times, even by them, we may entertain the hope that the true Church is more rising to discern the spiritual glory and the real blessedness of all God's ordinances, and using them more and more in the spirit of faith, hope, and love. By the far more general practice of the public administration of baptism, this delightful sacrament of God's first grace and love to us sinners, is again vividly brought out before the Church in its true value and blessedness. It becomes a help in the

ministry, a means of the revival of family piety, and a mighty aid to assist parents in making their families the nurseries of the church of Christ."—P. xv.

These remarks deserve serious attention, and the whole volume may be perused with advantage by all sorts and conditions of men.

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part VIII. London: C. Knight and Co. Pp. 64.

THE present number is embellished with seventeen very superior illustrations, and the letter-press is of the most interesting character, both fully maintaining the high reputation of publisher and editor, and we are happy to learn that its popularity increases with each succeeding publication.

Remarks on the Dangers of the Church of Christ; its final Triumph, and our present Duties; designed as a Call to Watchfulness and Prayer. By the Rev. E. BICKERSTETH, Rector of Walton, Herts. London: Seeleys. Pp. iv. 76.

EVERY thing emanating from the pen of this truly pious and christian minister must command the attention of the Church, and although, perhaps, on some minor points we may differ, upon the great staple of Christianity our opinions are identical. The warnings against "Infidelity, Secularity, and Popery," are peculiarly appropriate at this age; whilst the "Dangers more Inward;" the "National Neglect of God;" "The Issue;" and "Prayers suited to these Times;" which constitute the remaining portion of the work, merit the serious consideration of the community.

Plain Rules for Commuting Tithes. By JELLINGER C. SYMONS, of the Middle Temple. London: Simpkin, Marshall and Co. Pp. 16.

The clergy will do well to possess themselves of this plain and practical little tract.

A SERMON

ON THE REBUILDING OR ENLARGING OF A CHURCH.*

EZRA V. 11.

We are the servants of the God of heaven and earth, and build the house that was builded these many years ago.

As the servants and worshippers of the Lord of heaven and earth, we, my brethren, have now, in the artless and beautiful language of the text, renewed "the house that was builded these many years ago." We were all deeply anxious to assemble within the precincts of the same hallowed spot, where our fathers worshipped—around, or within the walls of a building, where many sleep the sleep of death, who were once our dearest earthly treasures—to perform our accustomed religious duties in a temple dedicated to the living God, in holy peace and calm tranquillity. We wished to exchange the venerable but decaying temple, in which many generations, who have long passed away, had successively bowed the knee, and uttered the sacrifice of prayer and praise to their Father in heaven, for one better adapted to the spiritual wants of a growing population, and which, rising from its ruins, would still retain all those local associations, which had rendered venerable that time-hallowed house. We were anxious to enjoy the satisfaction of thinking, that, while gathered to the sanctuary, we were constructing a temple in which we might worship God in spirit and in truth, and where our children and successors might long continue to assemble, to offer to the everlasting Father the acceptable sacrifice of united and devout hearts. Our prayers have been answered—our hopes have been fulfilled—our work is accomplished. We have taken our places in this house of prayer; and we can rejoice in the confident assurance, that, under providence, a habitation for the mighty God of Jacob has been erected, to bless our successors to the remotest ages.

Here we humbly hope to preach that gospel, and propagate that form of faith, which we cherish and cling to as our dearest possessions. The Liturgy of the Established Church, indeed, is intimately connected with every gracious and holy aspiration of our souls. We associate it with our joys upon earth,—we devoutly pray that its doctrines may guide us to the blessings of heaven, founded, as it is, upon the apostles and prophets, Jesus Christ himself being the chief corner-stone. These gospel truths, indeed, have given the form and colouring to every prospect of the improvement of our fellow-men in saving knowledge—and have shed a brilliancy over every vision of the life to come, which imagination has pictured, and upon which our eyes have delighted to repose in holy meditation. For these gospel truths, we are prepared for any sacrifice—resigned to endure any hardness as good soldiers of Christ. For the sake of enjoying them in our own breasts, we would

* Compiled for the occasion, and preached on the Sunday after the consecration of a restored and enlarged Church, in the Diocese of Winchester, A. D. 1837.

"count not even our lives dear unto us." And we feel it to be our duty to endeavour, by the exercise of all means consistent with the holy dignity of the Established Church, and which are not incompatible with simplicity and godly sincerity, to diffuse them as far and as wide as our influence can extend.

With these views we solemnly and reverently dedicate this temple to the worship and service of the God of heaven and earth—of that Being, by whatever name he may be called, who alone is eternal, omnipresent, omnipotent—the Creator and mighty Governor of the universe—the Author of life and light—the source of intelligence—the God whose existence has been recognised in the most benighted regions of the world, and to whom worship has been offered in every age, and by all the generations, and races, and families of men—the God before whom the patriarchs of Israel knelt in adoration—who revealed himself to Moses in the burning bush—who brought forth his chosen people from bondage—who led them on dry land, through the walled waters of the divided sea—who guided them in the dreary wilderness—who spake to them in thunder from the consecrated mountain—who made them the depositories of his oracles—and in whose hallowed city he caused that magnificent temple to rise, in the inner courts of which he rested in visible glory. We dedicate it to the worship of the God and Father of our Lord Jesus Christ, who commissioned and empowered him to proclaim and establish his glorious and everlasting gospel throughout the world—who sent him forth to redeem from their sins, and to save for ever his human creatures—to open their minds for the reception of eternal truth—to pour into their hearts those joys, and hopes, and consolations, which religion alone can give—to impart to them strength to endure the trials of life—and to fix the trembling hearts and longing eyes upon a state of existence into which sorrows and suffering can never come—to dispel the gloom which had ever previously rested over the grave—to take from death those horrors which were wont to fill the mind with terror and despair—and to confer upon them, even whilst in the midst of the weaknesses, the temptations, the sufferings, and sins of this dying world, the strength, the dignity, the peace, and the holiness of immortal spirits. To the service of this Being, we, his dependent creatures, and the grateful disciples of his Son, solemnly devote this house of prayer which we have builded.

And remember, brethren, this holy God is "about our path, and about our bed, and spieth out all our ways." Not in the field of Luz alone, but whithersoever our footsteps carry us, it may be said, that "surely God is in this place;" the whole firmament of the skies is to him as a tent to dwell in; the universal earth is his footstool; in his sight and through his favour, let our pilgrimage lie where it will, there may be "the gate of heaven." On this occasion, when we meet for the first sabbath in this house, our Lord's house, the contemplation of his universal presence appears to me peculiarly appropriate.

This notion of God as an almighty, all-present, all-seeing, but unseen Spirit, who "is not far from any one of us," and "in whom we live, and move, and have our being," is, my brethren, a strange and awful subject of thought, and one which cannot be dwelt upon without a deep and almost a painful and terrifying sense of our utter weakness

and dependence. God grant that the contemplation of it in this instance may be profitable to our souls. Even to a good man, and to one who is, on good grounds, assured of the protection and favour of his Maker, this presence not to be shunned—this power not to be resisted—this awful eye, for ever bent on our ways, is, at times, oppressive as well as surprising. “Whither then,” said David, “shall I go from thy spirit, or whither shall I flee from thy presence? If I climb up into heaven, behold, thou art there. If I go down into hell, behold, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Peradventure the darkness shall cover me, then shall my night be turned into day. Yea, the darkness is no darkness with thee, for the darkness and the light to thee are both alike.” We are lost in the meditation of such greatness. In this sea of glory, our powers, our wisdom, our life, appear to sink into nothing. “What is man,” we are apt to say, “that God should regard him?” And what are the thoughts, the words, and works of man, that they should be able to endure the constant inspection of a Judge, so wise, so great, so terrible?

But, my brethren, if even good men, if even the *best* of men, must be thus at times affected by the sense of God’s unseen and continual presence; if they too, *must* at times find the place *dreadful*, where they thus stand before him; how grievous must this recollection be to those who live without God in the world; who are conscious that by their daily sins, they have drawn on themselves his heaviest anger, and that they have done before *his* face, and under the beam of his indignant eye, such actions as they would have been afraid or ashamed to have fallen into in the presence of a mere mortal bystander?

It is a dreadful thing when conscience reckons up her secret catalogue of guilt, to remember that every one of those crimes which are most hateful to God and to man, were done with the knowledge and in the presence of the Judge, the severe and upright Judge of men and of angels. A dreadful thing it is to know that he, from whom nothing is hidden whilst doing, and by whom nothing is forgotten when done, was there in the midst of our foulest lurking-place, in the assembly of our guilty friends and accomplices—his eye bent on our deeds—his anger kindled by our wickedness—and his arm, perhaps, upraised to strike us down to death and hell, if his mercy had not interfered to afford us a little longer time for repentance. A dreadful thing it is, I say, brethren, to feel that *God was surely in this place*, when I turned my eyes so carefully around, and flattered myself my guilt was hid in darkness and solitude!—God was in this place, when I deformed his image with drunkenness, and when my mouth was filled with words of cursing and bitterness!—God was in this place, when I called on his holy name, to obtain credit for my falsehood, and challenged his power to punish me, if I dealt untruly with my neighbour! And God *is* in this place, and beholds my present hardened and impenitent heart. He knows and sees my lingering fondness for the sins which I am pretending to abandon; and he is waiting, perhaps, even now, for the conduct which I shall here adopt, the resolution which I shall now follow, to determine whether my lot shall be hereafter with the children of light,

or whether his Spirit shall be withdrawn from me—(it may be)—for ever!

Surely, beloved brethren, the presence of our Creator, our Saviour, our Judge, and our King, is to all of us a matter of deep and serious concernment! If the Almighty were at this moment to make himself visible to our eyes; if we beheld, like the Israelites in Horeb, his glory, as it were a consuming fire, shining forth from amid the darkness of a cloudy firmament;—if we beheld him, like Isaiah, on his throne exceeding high, with the many-winged seraphim around, exclaiming, “Holy, holy, holy!”—if we were caught up, like St. John, in the Revelation, to the open gates of heaven, and beheld in the midst of its sea of glass, and beneath its rainbow canopy, that seat on which He who sitteth is in brightness as a jasper and a sardine stone;—or if that vision were shown to us which came to Daniel, when the Ancient of days did sit on the cloud with his ten thousand times ten thousand angels, when the fiery stream went forth before him, when the judgment was begun, and the books of life were opened;—should we not be led in this case to cry out with the Israelites, “Let not God speak with us, lest we die!”—should we not say with Isaiah, “Woe is me, for I have seen the Lord, the God of Israel!”—or what posture of body should we think sufficiently humble—what form of behaviour too strict, too cautious, too reverent, in such a presence? How should we endeavour to restrain our lips from evil, our thoughts from wandering, and our inclinations from whatever might offend him?

Alas! have we forgotten how thin a veil separates us from this glorious and awful spectacle of Jehovah’s majesty? Let but the word go forth from his mouth,—let but one of his innumerable ministers cut the thread of our days, and set our spirit free from the curtains of this earthly tabernacle, and in a moment we should perhaps be introduced to that very scene, of which the thought is so dreadful to us. In a moment our soul would find itself in the vast world of invisible spirits,—would behold, it may be, the angels of God ascending and descending, as ministers of his will, between heaven and earth; and our Maker himself in his boundless glory, and our Redeemer standing at his right hand! This moment, whilst I speak, this prospect is afforded, for the first time to many, who in the scattered nations of the universe are passing from life into eternity;—this moment it may be offered to any of us in this assembly. Surely the Lord is in this place, and we know it not. This place,—this temple, dedicated to the living God, may become to each of us, according as we hear and receive the word, and according as we are prepared for the passage, the gate of hell or of heaven.

The practical effects which reflections such as these should produce in our lives and actions, my christian brethren, are too plain to require explanation at my hands. If these things are true (and how many of our friends, who worshipped in the house that was builded these many years ago, are gone to witness their truth,) what manner of persons ought we to be in holiness and pureness of living? But if there be one time or place more than another, where the feeling of this presence of God should possess and govern us, it must be when we are avowedly assembled together, for the purpose of acknowledging his presence by

prayer and praise, in those holy buildings which are dedicated to his service, called after his name, and which the usual and decent reverence of mankind has concurred to set apart from profane and ordinary purposes.

This separation, indeed, by some outward mark of reverence, of things devoted to the service of God from those which serve the common purposes of every-day existence, is a practice which nature itself appears to enjoin, and which has been observed by all nations and by almost all religious sects or parties.

It is, indeed, most true, that the earth is the Lord's, and all that is therein; that the hill-side—the open plain—the secret chamber—the ship—the highway—the forest—and the fell, are all and each of them, on proper occasions, a suitable scene of prayer; and each and all of them, as scenes of God's pervading presence, should be hallowed by our unending duty, by our aspirations ever bent on heaven, our innocence of heart and of life, our submission of every word and thought to the governance and glory of the Most High. But such is the weakness of our mortal state, that a religion thus widely diffused would infallibly become weakened and diluted, unless there were some certain rallying points of attention and reverence, some Established Church, within whose pale our hearts should be more closely drawn to God, and our thoughts composed to a stricter sense of his neighbourhood.

We find it in the institution of the Sabbath, (an institution, which if it were of human authority alone, would, for its practical wisdom and utility, deserve the praise and imitation of all who frame laws, or set examples for mankind,)—we find how needful it is that the love and service which we ought to render every day, should, if we would have them paid at all, be on some days paid more strictly. And if we desire to remember God on the ocean or in the field,—if we desire to bear his image with us through the crowded and busy walks of life, and to recollect effectually that the universe is his temple,—it is well that some portions of this vast whole be divided and set apart in our ideas, as associated with high and holy sentiments in reference to our Redeemer and our God.

We consequently find, even in the heathen world, it was considered one of the principal duties of the monarch, to draw a broad line of distinction between the priestly and the secular office, although at that period both were invested in the person of the king. The rude stone altars of the ancient patriarchs, yea, the very pillar of Luz, which Jacob reared in memory of his glorious vision, were by solemn prayer, and by pouring on of oil and wine, devoted to the thoughts of an invisible world, and the service of the God of Abraham. The tabernacle first, and afterwards either temple, had their solemn feasts of dedication; and even in the Jewish covenant, and when the temple of God in Jerusalem was so soon to be given up by its heavenly King to that common destruction which chastised his rebellious subjects, we still see the Son of God all gentle and gracious as was his usual character, aroused to a sense of wrath by the indignities offered to his Father's shrine; and on this provocation, and in this behalf only, assuming to himself the power of an earthly king, and inflicting on the corrupt guardians of the sanctuary the terrors of an earthly chastisement.

The God of the ancient patriarchs, the God of the Jews, the God and Father of *Him* whose name we bear, is the God of the Christians still; human nature is still the same, and in us, no less than in them, it requires these outward appliances and associations, which attune the mind to a solemn and serious harmony, and enlist the senses on the side of the soul and its everlasting interests. The temple of God, which was soon to perish, was holy notwithstanding; and while it lasted, the house of prayer, and of prayer only. The church of God, which is to endure for ever, cannot demand a less reverence at our hands! Is it not meet then, that these buildings, where that church assembles to plume her wings and prepare her flight for her everlasting and heavenly habitation, should, as the instruments of a more illustrious covenant than that of bulls and goats, receive at our hands a still humbler and more constant reverence?

It is for this cause, and fortified by this great example, that in the primitive church, and in the humble but golden days of christian zeal and courage, the tombs, the caves, the lowly and secret cells, where the scattered disciples were gathered together to sing hymns to Christ, bear witness by their inscriptions, some of which remain to this day, with how deep reverence they were approached, and with how solemn service they were appropriated to the service of the Lamb, and to the memory of his saints and martyrs. It is for this cause, and encouraged by so vast a cloud of witnesses, that the more recent church of Christ has continued to call down an appropriate blessing on those temples which national or individual piety has reared to such holy purposes; and for this cause it was that on Tuesday last the Lord Bishop of the diocese offered this work of your munificence, in a public and solemn manner, to Him from whom we have received all things.

Let not him assume the name of Christian who is wilfully or willingly wanting in his token of respect to even the building, thus hallowed to divine service. May the ceremonies which are to be performed within these walls, ever be instrumental in promoting the glory of God and the salvation of man. Here may an intelligent worship rise to the almighty Ruler of the world, the universal Parent—may his character and attributes be unfolded in a clear and impressive light—may men be taught and persuaded to revere his holiness, to reflect with awe upon his power, and to pour forth their gratitude and praise for his unbounded love and mercy in the redemption of guilty man. Here may the voice of the preacher explain truth and enforce duty, and the language of devotion be adapted to awaken and develop, and direct heavenward the emotions of reverence and piety. Here may vice ever meet with reproof—may repentance find encouragement and hope,—and the good seed sown by the hearing and reading of God's holy word bring forth an abundant increase. Here may the afflicted and bereaved spirit be taught how to lay hold upon consolation, and where to seek for peace. Here may those who hunger and thirst after righteousness be filled. Here may a fountain be opened in which all hearts may be washed from sin, and a holy spring gush forth, from which the children of God and followers of Christ can ever draw that living water, of which "whosoever drinketh shall never thirst again."

And oh, my brethren, let the sense of the high privileges of which

we are or may be partakers here,—the communion with God which we here enjoy,—the union with his Son, which through his body and blood we venture to aspire to,—the gift of the Holy Ghost, which our accepted, though imperfect, prayers may here obtain from the Giver of every good thing,—inspire us to a reverence not only of the lip but the heart, and fill us with devout longings after those celestial habitations, where, not through the dark glass of faith, or the long and dim perspective of hope deferred, but in the flesh shall we see that Lord, who now, though unseen by mortal eyes, is present to reward or punish us.

Again then, my brethren, with high and holy aspirations, but lowly hearts and spirits humbled before the all-seeing God, let us beg a blessing on the dedication of this place of worship to the God of the universe,—the God of Abraham and Israel,—the God and Father of our Lord Jesus Christ. It is devoted to the cause of his Gospel,—to the principles of the Protestant Established Church,—to the blessed memory of the holy army of martyrs, who sealed the faith with their blood,—and to the perpetual advancement of those who come after us, in the acquisition of christian knowledge, virtue, and piety. For centuries to come, may immortal souls be here taught their duty and their destination—may the voice of instruction and exhortation carry conviction to the minds and conversion to the hearts of men. May the prayers of a united and devout congregation, from generation to generation, ascend, as sweet incense to the throne of God. May pious and adoring spirits float upward, on the swelling notes of our consecrated music, until, rapt in faith, they catch the echo of that harmonious praise, which angelic hands draw forth from heavenly harps. And when the solid foundations of this house, which we have builded, are crumbled into dust, and have sunk into ruin, with the vast globe upon which they rest, may an innumerable company of glorified saints be found assembled in the bright courts of a temple eternal in the heavens, and pouring forth, in the immediate presence of the Most High, those enraptured strains of thanksgiving and adoration, which their hearts first conceived, and their voices first uttered, in this new temple set apart for the service of the living God.

S. I.

MISCELLANEOUS.

COMMENTARY OF THEODORET, BISHOP OF CYRUS, IN SYRIA, ON ST. PAUL'S EPISTLE TO THE ROMANS.

(Continued from page 36.)

CHAPTER X.

1. *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* An ardent wish is what he here calls a *desire*, for I ardently wish, says he, and *pray*, that they may obtain salvation.
2. *For I bear them record that they have a zeal of God, but not according to knowledge.* He mingles his censure with praise, hiding as it were the hook beneath a bait, that the benefit of what he says might be

accepted by them. 3. *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.* Their unreasonable adherence to the law is what he here calls *their own righteousness*, for they are zealous still to observe it, though it has now come to an end; and that which is of grace, through faith, what he speaks of as *the righteousness of God*; for so he goes on to say, 4. *For Christ is the end of the law for righteousness to every one that believeth.* For faith in the Lord is not contrary to the law, but most agreeable therewith, seeing that the law itself has directed us to the Lord Christ. He, then, that trusts in Christ, fulfils the intention of the law. And well again does he say, *to every one that believeth*, for the whole race of mankind has been comprehended, so that whether it be Greek or barbarian, if he believe, he shall obtain salvation. And then he again sets forth the difference between the law and grace, and introduces Moses the lawgiver, as the teacher of both; 5. *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.* Whosoever has observed all things enjoined by the law, has life as the reward of such obedience, but any one transgression entails punishment.

6. *But the righteousness which is of faith speaketh on this wise;* (Deut. xxx. 12,) that is, but concerning the righteousness which is of faith, not Moses himself, but the God of all, through Moses, speaks thus, *Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above; 7. Or who shall descend into the deep? that is, to bring up Christ again from the dead.* 8. *But what saith it? The word is nigh thee, even in thy mouth and in thy heart.* These things the God of all spake indeed concerning the law, teaching the Jews, that without labour on their own part they had received the knowledge of what they ought to do, and needed neither an ascent into heaven, nor a descent into Hades. *The word is nigh thee*, for the knowledge of what thou shouldest do has been given unto thee; but the holy apostle has transferred them to this account of faith, teaching us that we should not over-curiously inquire into the dispensation in Christ Jesus, or question that the only-begotten Son of God did become incarnate, and having endured the passion, brought in the resurrection; but by faith reap the salvation (offered). *For the word is nigh thee, in thy mouth, and in thy heart;* and then he adds, *that is, the word of faith, which we preach.* What Moses once said of the injunctions of the law, that we now say of faith: 9. *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.* 10. *For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* For both are necessary, a sound and firm faith, and a confession uttered with boldness; that both the heart may be adorned with a certain persuasion of faith, and the tongue dignified with a fearless proclamation of the truth. And then again he adduces the testimony of Scripture. 11. *For the Scripture saith, (Isa. xxviii. 16,) Whosoever believeth on Him shall not be ashamed:* and he explains the *whosoever*, 12. *For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him.* 13. *For (Joel iii. 5,) whosoever shall call upon the name of the Lord shall be saved.* The salvation of men is what he here

calls *the riches of God*, for he well knew the loving-kindness of the Lord; and most aptly does he suit his testimonies to the heart, and to the tongue; to *the heart*, the *whosoever believeth on Him shall not be ashamed*; to *the tongue*, the *whosoever shall call upon the name of the Lord shall be saved*. And then he shows that the Jews had voluntarily deprived themselves of salvation, by not choosing to receive the gospel offered, while yet he puts not forth this proof nakedly, but brings about the argument in a different way. 14. *How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?* 15. *And how shall they preach, except they be sent?* First, says he, must a person *believe*, and then *call upon God*; but it is impossible for any one to *believe* who has not enjoyed instruction, and this no one can obtain without there being *teachers*, and these again *commission constitutions*.* Having laid down these positions as it were in vindication of the Jews, by them he increases the blame lying on them. And that which is first, (in order of time) namely, the *sending† forth of preachers*, he puts last, as being about to show, that of old all this had been foretold; for it would have been in the common course to have set forth this before saying the rest, it being necessary first that preachers be appointed,‡ then that they should preach, then that men should hear their preaching, and lastly believe. Therefore he adduces the prophecy of Isaiah, (lii. 7,) and says, *How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!* for the Lord bade His apostles, when entering into a house to say, "Peace be to this house" (Luke x. 5), for they were proclaiming the divine reconciliation, and bringing glad tidings of the enjoyment of good things. The *feet* of such then he calls *beautiful*, as running a goodly course; as washed by the hands of the Lord Himself. And having thus brought forward the evidence concerning the preachers, he says interrogatively, 16. *But they have not all obeyed the gospel?* and then again in reply, *Isaiah saith*, (liii. 1,) *Lord, who hath believed our report?* Nor has Scripture been silent on this point either, but of old God predicted all this by Isaiah; and then as drawing his conclusion, 17. *So then faith cometh by hearing, and hearing by the word of God*; wherefore, whosoever disbelieves, disbelieves the divine oracles, and whosoever believes, receiving the divine words, brings forth faith as the fruit of his hearing.

18. *But, I say, have they not heard?* And this again is to be read

* Ἡ χειροτονία.

† Ἀποστολῆς.

‡ Χειροτονηθῆναι, God's appointment: the word therefore need not imply any vote or election of men. ἵνα δὲ καὶ ὁ λαὸς πιστεύσῃ θεῶν αὐτὸν τὴν χειροτονίαν τῆς ἡγεμονίας δεδέχθαι, κ. τ. λ. Quest. in Numb. xxvii. 18. Ἐπαγγελίαμενος γὰρ τῷ ἐμῷ πατρὶ, σὺ δὲ θεράποντι, καὶ βασιλεῖα χειροτονήσῃ τὸν ἐξ αὐτοῦ, καὶ δι' αὐτὸν τὸν σὺν οἰκοδομήσειν ναὸν, κ. τ. λ. In 3 Kings, viii. 24, Παρὰ τοῦ τῶν ὄλων Θεοῦ τῆς βασιλείας δεξαμένου τὴν χειροτονίαν. In 2 Kings, xxiv. 1, and so on ver. 16, ch. xv. Διδάσκαλος κεχειροτόνηται τῶν ἔθνων. The sentence then seems so arranged, as at first to appear vindictory of the Jews; for how indeed, may they say, could we call on one we do not believe in? or believe, without having duly heard of by preachers appointed of God, while yet we have none such in our church, and according to our law? Thus would they be led on in apparent self-justification to the last point, on which all depends; and then, by proof that they had had such, as much altogether condemned, as before apparently justified.—E.B.

interrogatively, and then as the answer, *Yes, verily, their sound went into all the earth, and their words unto the ends of the world.** For how was it possible that the Jews should not have heard, when the nations spread over the whole earth had heard? For to them first the preachers of the truth brought their tidings, for so the Lord Himself enjoined them, (Matt. x. 6,) "*But go rather to the lost sheep of the house of Israel:*" and in the Acts of the Apostles, (ch. xiii. 46,) "*It was necessary that the word of God should first have been spoken to you.*" And the holy apostle continues in the same form of argument, making his positions clearer by question and answer, for so again we must read interrogatively, 19. *But, I say, did not Israel know?* and then what follows as the reply, *First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you* (Deut. xxxii. 21). We, it is, whom he called foolish, pointing out the folly we laboured under before our conversion to the faith, for so also the holy apostle speaks, (Tit. iii. 3,) "*for we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*" By this God grievously vexed the Jews, for neither the captivity, nor the dispersion, nor the destruction of the temple, so much distresses them, as do the religion and eminence† of the Gentiles. 20. *But Esaias is very bold, and saith, I was found of them that sought Me not, I was made manifest unto them that asked not after Me* (Isa. lxv. 1). He shows at once the prophecy of the revelation of divine knowledge to the Gentiles, and the bloodthirstings of the Jews, as the expression is *very bold* testifies; he feared not, says he, the mad and murdering Jews, but with great boldness predicted the salvation of the Gentiles, and foretold the infidelity of the Jews: as what follows shows, 21. *But to Israel he saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people. All day long* means without ceasing, for so Symmachus and Aquila interpret the *every day*. Having thus pointed out that the inspired prophets both condemned the Jews, and foreshowed the faith of the Gentiles, he seems indeed in what follows to bring comfort to them, while in truth adding fresh censures on the disbelievers.

CHAPTER XI.

1. *I say then, Hath God cast away his people? God forbid.* And then while able to adduce proof of this from many other quarters, and bring forward the three thousand who believed in Jerusalem, (Acts ii. 41,) and the many myriads of whom the great James spake, (Acts xxi. 20,) and those of the Jews spread over the face of the land who had accepted the gospel, instead of all these he instances himself; and says, *For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.* 2. *God hath not cast away His people, which He foreknew.* For if He had cast them off, I also had been one of the condemned, seeing that I also have sprung from that root, and glory in Abraham as

* In one MS. this is explained as adapted from Psalm xviii. 4. LXX.—E.B.

† Ἡ τῶν Ἰσραηλίων ἐνδοξία τε καὶ περιφάνεια, their conversion and acceptance to the privileges of the elect.—E.B.

my forefather, and Benjamin as the head of my tribe, and boast myself in the name of Israel. And well has he added the *which he foreknew*, that is, those that are worthy of the divine knowledge, having welcomed the light of faith; for so he presently after shows, *Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel* (1 Kings xix. 14). 3. *Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life?* 4. *Bui what saith the answer of God unto him?* (v. 13,) *I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal.* And at that time also, says he, were there many of Israel, and all were called Israel, and yet the God of all things designated Himself the God of seven thousand (only), and all the rest He rejected; for *I have left unto Myself*, said He, *seven thousand men who have not bowed the knee to the image of Baal*; and this indeed the prophet knew not, but imagined that in himself alone was preserved what remained of true piety. No new nor inconceivable thing then is it, if you also know not those among you who have fixed their faith in the Saviour, whom the God of all things acknowledges as His people.* And most opportunely does he bring forward the great Elias making this accusation against them, that not only had they slain the prophets, but even overthrown the altars from their foundations; for granting, says he, that they were evilly-disposed towards the prophets, as denouncing bitter things against them, what had they to allege against the divine altars? Rather then by such daring impieties did they manifest that their hatred was against the God thereof. And here the holy apostle, leaving these scripture testimonies, resumes the thread of his own discourse, and says, 5. *Even so then at this present time also there is a remnant according to the election of grace.* 6. *And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.* As at that time, says he, among countless myriads, seven thousand only were left who were free from impiety, even so now also have the greater number disbelieved, and the smaller are they who have believed and enjoyed the divine *grace*, for it is not the polity of the law that has justified them, which is what is here meant by *of works*, but the grace of God has saved them; wherefore also salvation itself is called *grace*, because it proceeds from the divine loving-kindness; and this also he said in speaking concerning the patriarch Abraham, (ch. iv. 4,) "but to him that worketh is the reward not reckoned of grace, but of debt." 7. *What then?* Here we must place a stop, for it is put interrogatively, that is, what shall we say to this? and then the rest as the reply, *Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were hardened.* By the *election* he signifies those that had believed; and what he means is this, Israel by his adherence to the law has failed of the mark, for now contrary to the (spirit of the) law, he still observes the law, and reaps no righteousness, but such among them as have believed have obtained it, but *the rest were hardened*, that is, their infidelity has yet more hardened their heart; and he shows that this also was foretold from of old; 8. *As it is written*, (Isa. vi. 10, xxix. 10,) "*God hath*

* Οὓς λαὸν ὁ τῶν ἄλων προσαγορεύει Θεός.

given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day." Gave them, as "gave them up," (i. 24,) that is, permitted them (to fall into), for God did not incline them to disbelief, for how were it possible for Him to have inflicted infidelity on them, and Himself demanded vengeance for the same? And this the prophet has yet more clearly shown, (ch. vi. 10, LXX., as also so cited Matt. xiii. 15, Acts xxviii. 27,) "for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed." Not another then has blinded them, but themselves have closed their eyes, and have not chosen to see the light. And by the spirit of slumber, he means a fixed and obdurate mind; that as he who enjoys a sound and healthy* sleep is open to no change for the worse, so he who has surrendered himself up entirely to evil, admits no alteration for the better. 9. And David saith, (Ps. lxxviii. 22,) *Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them;* 10. *Let their eyes be darkened that they may not see, and bow down their back alway.* By the word *table* he speaks of their luxurious living, which he prophesied would be exchanged for the reverse. 11. *I say then, Have they stumbled that they should fall? God forbid, but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.* For to them first, such as believed among them brought the saving gospel, and when they set themselves against it, and refused to receive their teaching, then to the Gentiles did they offer the divine gospel; but they that believed obtained salvation. And this was suited to prick in heart the gainsayers among the Jews, and excite them to emulation, and so gain for them a participation in that salvation, for those that have been last they see made first.

(To be continued.)

THE DISSENTERS OUR BRETHREN.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—I should not have deemed it worth while to trouble you with any remarks upon the former part of "Presbyter Anglicanus'" letter of the 2d ultimo; but there is an expression in the second paragraph which must not be allowed to pass unnoticed. He calls me "*a dissenter*," because I speak, in one of my letters, of "*our dissenting brethren*."

Now as this is a somewhat serious charge to one who might write himself *Presbyter Anglicanus* as well as his antagonist, I purpose to disprove his words.

The dissenters *are* our brethren,—*his* brethren, though perchance he may disclaim the relationship,—and this upon the principles laid down in the records of the Evangelists and the letters of the Apostles. God "hath made of one blood all nations of men for to dwell on the face of

† Τὴν ἐπαρουσμένην ἔχον κατὰ φύσιν.

the earth," (chap. v.) therefore they have the common brotherhood of humanity with us. St. Paul addresses his 1st Epistle to Corinthians not only to the Corinthians themselves, but to "all that in every place call upon the name of Jesus Christ our Lord;" and hence we may conclude that a christian brotherhood may exist, even though a Church communion (which *Presbyter Anglicanus* confounds with brotherhood, *a sense in which evidently it was not used in my letter,*) be not perfected among them.

It is not, however, upon one or two texts that I would rest the great principle of christian brotherhood among christian men. It is true that the apostolic overseers of a visible church have only visible signs to judge by, in discerning who are and who are not to be admitted to communion with them; but if we look to the disorders existing among the Corinthian Christians, to whom St. Paul addressed his Epistles as to "the Church of God which was at Corinth, to them that were sanctified in Christ Jesus, called to be saints," we shall find, I apprehend, much that would have urged *Presbyter Anglicanus*, had he been their bishop, to excommunicate vast numbers of them. But what was the apostle's conduct? How many did he excommunicate? and for what errors? *One only* did he "deliver over to Satan," and that *not* for laxity of doctrine or irregularity of discipline, but for a gross offence against the moral law,—the infraction of the 5th, 10th, and 7th Commandments.

I confess, Sir, that I should have wished to have seen more of the holy Paul's spirit, or rather, I should say, of the spirit of Paul's Master, in *Presbyter Anglicanus'* letter, than is conveyed by the sneer at brotherhood with dissenters, which he thinks it necessary to throw out. Who could be more decided dissenters from the Church of Christ than the Jews of St. Paul's age? Yet let a Christian read his awfully affectionate declaration of interest expressed in the five former verses of the 9th chapter of the Epistle to the Romans; and if he acknowledged them, who had crucified his Lord, and utterly rejected the salvation wrought out by His atonement for sin, as his "brethren, his kinsmen according to the flesh," shall I deny the same claim of brotherhood and of kin to my unhappy countrymen who believe in the same God, trust in the same Saviour, hope to be glorified by the same Spirit, as I,—even though they be led away by perverted intellect, or distorted truth, to the belief that the teaching of dissent is purer than that of the Church? God forbid!

Sir, the spirit of the christian religion should lead us to soothe excitement, not to increase it; to win opposing souls to Christ by love, not to call down fire from heaven to exterminate them; to seek out points of agreement, not to cavil upon words to foment disunion. I have done what I believed to be a christian duty in warning *Presbyter Anglicanus* and his readers of the *proved dangerous tendency* of some of his expressed opinions. "If he *will* be ignorant, let him be ignorant:" I can do no more than I have done, nor can I wish that undone. But I cannot think that he has acted an Anglican *Presbyter's* part in throwing back a "railing accusation" at me, because I have used an expression of brotherly attachment towards those misguided individuals who "have turned away their ears from the truth, and have

turned unto fables." I have yet to learn that schism is a sin for which Christ *did not die*; and I cannot conceive of any one of his ministers failing to feel a warm interest in those whom his Master died to save. True, I dare not love dissent, nor seek to hide its sinfulness; but though I hate the sin, I may yet love the sinner, and look forward with prayerful interest to the joyful time when all wandering sheep may be induced to enter the one fold of Christ, who came on earth not to call the righteous but sinners to repentance.

I am, Sir, your faithful servant,

H. M'K.

London, 3d February, 1840.

BATH AND WELLS DIOCESAN BOARD OF EDUCATION.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—The enclosed paper was read at the last meeting of the Bath and Wells Diocesan Board of Education on the 8th January, and was ordered to be printed, and sent to the secretaries of the different Deanery Boards, in order that any persons who agree with those from whom it emanates, on the great questions now in agitation with respect to the cathedrals, may use it as a help in preparing petitions to parliament.

With a view to promote the main object contained in it—the advancement of theological learning, and providing means of instruction for candidates for holy orders, after they have left the university, a subscription has been opened under the sanction of the Bishop, and headed by 100*l.* a year from his lordship, for the purpose of engaging immediately a gentleman of high theological attainments, who shall reside at Wells, and give lectures in theology. The subscriptions are promised for ten years, it being hoped that a regular provision will, before long, be secured by the annexation of a canonry to the professorship. The state of the subscription list is sufficiently promising to warrant the hope that the stipend will be independent of the contributions of those who will receive instruction, so that those to whom the present course of preparation for the ministry proves a heavy pecuniary burthen, will be put to no extra expense, while a donation of books to the cathedral library, and many other ways which it is needless to specify, are open to those who may wish to give somewhat for the common use, in return for what they have freely received.

It would be a great gratification to those who have promised their assistance to this institution, for the diocese of Bath and Wells, if what they have copied from Chichester should be adopted in the other dioceses of England, and carried out on a scale suitable to its importance, not by one professor alone, but by the occupants of several states to whom the different branches into which divinity naturally divides itself shall be allotted; and thus, while a great opprobrium of our theological system is removed, the cathedrals must necessarily be preserved intact, both in numbers and property.

The Lord Bishop, with whom of course the appointment rests, has been pleased to appoint the Rev. J. H. Pinder to the professorship, who

has accepted the appointment, and will undertake the duties as soon as the proper arrangements can be made.

Thinking that you will have much gratification in making the public acquainted with this undertaking, and that you may perhaps consider the accompanying draft of a petition to parliament not unworthy of insertion in your Magazine,

I remain, dear Sir, yours truly,

K. W.

“ Humbly sheweth,

“ That your petitioners are members of the Church of England:— and, entertaining a deep, reverential attachment to the ancient, honourable, and useful institutions of the Church, entreat your honourable House to pause before you give your sanction to any measure calculated to diminish the influence, dignity, and efficiency thereof.

“ Your petitioners would urgently press upon your consideration, that the endowments of Cathedrals are not only entitled to the protection which the common law of the land affords to all rights of property, but are sanctified by the purposes to which they have been dedicated by their pious founders, and the ends which they have attained in former days.

“ Your petitioners would represent that the principle of these endowments was wise and salutary, inasmuch as the object was the honourable encouragement and gradual elevation of the learning and piety of the Church of England; that if this purpose had not been at all times fully answered, the failure must be attributed to the wrong judgment or ill principles of those to whom the patronage has been entrusted. That no nomination of unfit persons to dignities so honourable and important, no perversion of patronage to interested purposes, whether public or private, can be justly held to be any proof of the inutility of the dignities themselves, nor justify the suppression of them, nor compromise in any degree the righteous principle on which they were founded.

“ Under this conviction, your petitioners entreat your honourable House to preserve inviolate the ancient endowments of the Cathedral Establishments; and that if, after patient investigation, the interference of the legislature be deemed necessary, that such restrictions and regulations respecting the patronage only be enacted, and such duties required, as shall most effectually maintain the principle and promote the objects of their original foundation.

“ Your petitioners further represent that your honourable House might, in strict accordance with such principles, provide that a certain proportion of the dignities of each Cathedral Church should be filled by persons of eminent theological learning, by whose instruction students might be prepared for the ministry under the eye of the Bishop; and that, under the superintendence of one member of the chapter in particular, a general and uniform system of sound, religious, and moral education might be promoted throughout the diocese, while duties connected with the discipline of the Church, and the management of the societies for promoting Christian knowledge at home and abroad, were assigned to certain others.

“ Your petitioners, lastly, represent that, at the present time, increased exertion is necessary to provide religious instruction for a large

and growing population, and that the importance of improving the education already given is every day more sensibly felt; that though the members of the Church have shown their readiness, both collectively and individually, to contribute towards the founding and support of schools, it is highly important that their benevolence, in order to be effectual, should be assisted by such permanent provision for training masters and inspection of schools, according to the doctrine and discipline of the Church, as shall insure the sound instruction of all classes in the important truths of the Gospel, and afford a guarantee for the fulfilment of the wise and pious intentions of the benefactors.

"For this purpose your petitioners humbly pray, that in considering such measures as may be submitted to your honourable House respecting the duties and revenues of the Church, the statutable number of the dignities of every Cathedral Church in this kingdom, and of the Cathedral Church of this diocese in particular, may be preserved; and that the persons to be appointed to the several stalls now vacant, and their successors for ever, together with such other proportion as your honourable House, with the advice of the Archbishops and Bishops, shall determine, may be required respectively, as vacancies occur, to perform the duties of theological professors, or lecturers, of principal of the Diocesan Institution for training Schoolmasters, and such other spiritual offices as may conduce to the greater efficiency of the Established Church.

"And your petitioners will ever pray, &c."

MORE FREQUENT CELEBRATION OF THE EUCHARIST DESIRABLE.

THE sacrament of the Lord's Supper was instituted by our holy Saviour as an appropriate and most solemn memorial of that great sacrifice of his own body, which he freely offered upon the cross, to certify the full remission of their sins to the truly penitent, and to secure the possession of eternal felicity to all mankind who shall embrace with faith the conditions of the gospel covenant. How necessary, then, that such a holy feast should often be set before us! and how sad a proof is it of *our* degeneracy from apostolic times, that we have lapsed so much in its observance from the custom of our early brethren in Christ! The first disciples "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers:" they continued *daily* with one accord in the temple, and breaking bread from house to house. (Acts ii. 46.) This evidently referring to their participation of the holy communion. It was "*their daily bread.*"*

In the second century, we find communion enforced at least every Lord's day: in some places, every day. (*Vide* Bingham, book xv. c. ix.) Discipline, however, rapidly declined, till at last it dwindled down to

* Hunc autem panem dari nobis quotidie postulamus, ne, qui in Christo sumus, et Eucharisticum Quotidie ad cibum salutis accipimus, intercedente aliquo graviore delicto, dum abstinenti et non communicantes a caelesti pane prohibemur, a Christi corpore separemur.—Cypr. de Orat. Dom. p. 268.

three times a year! This was determined on at the Council of Agde, about the year 506; and confirmed at the third Council of Tours, anno 813. (*Vide* Bingham.) Nay, degeneracy made such rapid strides, that we find the Council of Lateran, under Innocent III., reducing the obligation to *once* a year, viz. Easter.

It is, indeed, a sad task to trace the constant struggles carried on against primitive devotion, by modern laxity, which makes it difficult to determine, whether the neglect of the holy Eucharist was occasioned by the decay of christian piety, or was not rather the cause of it.

Our object is to show the necessity *now* existing to restore, in *some respect* at least, primitive usages and primitive zeal. Our apostolical church enjoins, that "every parishioner shall communicate at the least three times in the year, of which Easter shall be one." And although in cathedral and collegiate churches and colleges, the rubric directs the sacramental table to be prepared *every Sunday*; yet, according to the words, it is only, *literally* speaking, prepared for the *priests* and *deacons* there assembled.

Now, Mr. Editor, would it not be highly desirable, that we should have more explicit commands on this important point? In many of our churches, the sacrament of the Lord's Supper is celebrated but four times in the year;—surely this is not the way to "remember the Lord's death till he come!"

Let us receive injunction from our spiritual fathers in Christ, our Bishops, to invite our flocks, at least *once a week*, to a participation in this Divine feast, that so we may not fall away still further from godly practices, in this our age, when, alas! "the love of *so many* is waxed cold."

R. M. T.

North Sunderland, Dec. 14, 1839.

"HOURS" AND OTHER DEVOTIONAL WORKS.

LETTER IX.

MR. EDITOR,—In addition to the various *Service Books* explained in my former letters, there are a *vast number* of devotional works used by the Roman Catholic laity, such as—" *Les Heures à l'Usage de Rome* ;"—" *Les Heures de Notre Dame* ;"—" *Funiculus Triplex, or the Triple Cord of Saint Francis* ;"—" *Cœleste Palmetum* ;"—" *The Garden of the Soul* ;"—" *The Devotions of the Sacred Heart* ;"—" *Nouvelles Etrennes Spirituelles* ;" &c.

To analyze these individually would be of course a hopeless task,—as useless as it would be impracticable,—and I shall therefore merely give your readers a general description of their various contents.

As might be anticipated from its title, a book of "*Hours*" is in fact a sort of *lay Breviary*, containing psalms and hymns, and prayers, and lessons, arranged with a view to the seven canonical hours. It is, however, by no means so full as the Breviary, and many of the prayers are sometimes in the vernacular language of the country. The Book of Hours also generally contains the Litany of the Saints; the *Vigiliæ Mortuorum*; private devotions to be said morning and evening; prayers to be used by the *laity* during the celebration of mass, and such like.

Would that my pen could adequately describe to your bibliographical readers two of these manuscripts of the fourteenth century which are now lying before me.

The immaculate purity of the vellum,—as smooth as the finest satin,—is beautifully contrasted by the intense blackness of the ink, and adorned with the most brilliant penmanship. The variety and splendour of the *borders*, in which, although gold and vermilion and ultramarine are lavishly employed, the colours are yet blended with so much taste that there is nothing gaudy; and, to crown the whole, the exquisite *finish* displayed in the miniature illuminations, would be viewed by the antiquary with rapturous delight, while even the uninitiated could hardly fail to appreciate their beauty.

The “PRIMER,” set forth in the reign of Henry VIII., was in fact a book of “Hours;” as however the prayers, hymns, Gospels and Epistles were published in English, and many of the superstitions of the original omitted or softened down, it was a most important step towards the Reformation.

The above description of the “Hours” applies more or less to all the devotional books now in use among the Roman Catholic laity. In general, they also contain directions for self-examination before confession, prayers to be said by those who are about to receive the Eucharist, and sometimes a compendium of controversies.

As an appropriate conclusion, I shall now supply your readers with a *Catalogue Raisonné* of all the Liturgical books which have ever been used in the Church of Rome,—many of them being now quite obsolete.

ALPHABETICAL LIST OF THE VARIOUS ROMISH SERVICE BOOKS.

ANTIPHONARIUM, contained the Invitatories, Versicles, and Responses. BAPTISTERIUM, was probably the same as the “*Ritual*,” (q.v.)

BREVIARIUM, the canonical hours throughout the year, being Psalms, Lessons, &c. arranged for the use of the Clergy.

COLLECTARE, the Collects for the Sundays and Festivals throughout the year.

CONSUETUDINARIUM DIRECTORIUM, a book of Rubrical directions for the use of the Clergy.

EPISTOLARIUM, otherwise the “*Pistol Boke*,” contained the Epistles for all the Sundays and Festivals throughout the year.

EVANGELISTARIUM, all the Gospels throughout the year.

EXORCISMS (the Book of), contained the exorcism of the evil spirit from the child about to be baptized; the service to be used over the *Energumeni*, (or *possessed*) &c. It used to be solemnly delivered by the Bishop to the *Exorcist* at the time of his ordination, but the *Missal* or *Pontifical* are now commonly used for the purpose.

GRADALE (otherwise the *Grail*), contained the Tracts, Sequences, Hallelujahs, Creed, Offertory, Trisagium, &c.

(See my Fourth and Fifth Letters.)

HOURS, the *Breviary of the Laity*, explained in this letter.

KALENDARIUM, the Calendar of fixed and moveable Festivals, with rules for finding Easter, &c. as in our *Book of Common Prayer*.

LEGENDA (or *Lectionary*), Lessons out of the Holy Scriptures and the Lives of the Saints.

MANUALE, the same as the "*Ritual*," (q.v.)

MISSALE, contained the ordinary and canon of the mass; and in a word the whole service of the altar.

MARTYROLOGIUM, the Lives and Sufferings of the Martyrs.

ORDINALE, the same as the "*Consuetudinarium*," (q.v.)

PASSIONALE, the same as the "*Martyrologium*," (q.v.)

PENITENTIALE, directions to the Priest for hearing confessions and apportioning penance: a list of *Reserved Cases*,* and the forms of Absolution.

PIE, PORTUIS, or PORTIFORIUM, the same as the "*Consuetudinarium*" (q.v.)

PSALTERIUM, the *Psalter*, or Book of Psalms.

RITUALE, the offices of Baptism, Penance, Matrimony, &c., as described in my eighth letter.

TROPERIUM, contained the versicles used after the *Introit* of the Mass, and the *Sequences* (or responses made by the people after the Epistle).

VENITARE, probably received its name from the Psalm "*Venite exultemus Domino*," and may have contained the *Invitatories*.

YMPNARE, was probably a collection of *Hymns*.

As I have already hinted, many of these have long since ceased to exist in a separate form, having merged into the Ritual, Missal, and other Service Books still in use.

And now, Mr. Editor, having conducted your readers thus far, I shall take my leave, with a grateful sense of your indulgence in allowing me to occupy so much of your valuable space. It was my original intention to have added a few letters, to show the use of these books in *Controversy*: I should in that case have pointed out the dramatic system of Popery as it is exemplified in the mass; and also its tendency to materialize religion by the many symbolical actions enjoined in the ritual and pontifical. I should have also selected some of the most remarkable legends from the Breviary, and proved by the actual words of their public services that Romanists pray to the saints for pardon and salvation. For the present, however, I shall lay down my pen,—
Καὶ αὐτὸς αὐτόθι καταπαύσω τὸν λόγον. Καὶ εἰ μὲν καλῶς καὶ εὐθιγῶς τῇ συντάξει, τοῦτο καὶ αὐτὸς ἤθελον, εἰ δὲ εὐτελῶς καὶ μετρίως, τοῦτο ἐφικτὸν ἦν μοι.

I have the honour to be your obedient servant,

RICHARD HART.

IMAGE WORSHIP.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—My purpose was to have discontinued my remarks on Image Worship. I must beg for one word more, that I may, in candour, admit to Anglicus that the sentence in the 71st Tract for the Times, "approaching to idolatrous," is not so strong as I could desire. But the word "*scandal*," immediately applied to that corruption, in my mind, amply compensates for the weakness of the one above, and fully

* Various atrocious crimes can only be absolved by a Bishop.

clears the writer of any leaning to, or extenuation of, popish idolatry. Parkhurst thus renders *σκανδαλον*—"a snare or toil; a stumbling-block; whatever actually makes, or has a manifest tendency to make men fall, stumble, or be remiss in the ways of duty; and particularly whatever hinders men from becoming the disciples of Christ, or discourages them in their new profession, or tempts them to forsake that faith they had lately embraced." What language could any one use more strongly to express his detestation of error or corruption? See also Tracts 78, page 7, and 67, page 67; the writers of which do not "hesitate" to state their opinions, neither "contradictorily" nor "ambiguously." Indeed, the Tract-writers continually demonstrate the want of catholicity of all the popish tenets; and as pointedly insist that the "Catholic Faith is this; that we *worship* ONE God in Trinity, and Trinity in Unity."

Pope Gregory's Encyclical Letter I do not remember to have seen; but Anglicus is very greatly mistaken, if he suppose the Pope's Bulls or Letters have much weight with the Papists in England, while surrounded by reformed Catholics, (ultra-protestants, whether in or out of the Church, they little regard,) who are, as the author of the offending Tract truly states, "a practical restraint upon the natural tendency of their system." It is a fact daily observable, that the popish priests jesuitically deny all they can, and give a colouring to what they cannot hide, in spite of bulls.

Nor do I know in what the Romanist publications delight: but in a note in the smaller edition of Dr. Hook's Sermon on the Novelty of Romanism, occurs the following quotation from the Manchester Courier of Oct. 26, 1839. Dr. Wiseman, in his Lectures to Romanists, at Manchester, "broke out in a strain of passionate invective against the writers of the Tracts for the Times, denouncing them, and complaining that they had started a line of argument against their popish opponents that had been left undisturbed for a century."

For the advice given by Anglicus in his Postscript, I feel much obliged; but let me tell him, that there is quite as much idolatry among ultra-protestants* as papists; and I shall be glad if he as willingly take my advice as I do his, "Steer clear of it."

I now take leave of the subject, assuring both Anglicus and H. M'K. that the hammer they have used to break the Tracts in pieces, has served to rivet them much tighter in my affections; for the more I examine and understand them, the more I admire them. I am thankful, very thankful, that it has pleased God to raise up men of talent, learning, and piety, to call Churchmen to a revision of their too-long-held laxity of opinion, and prove to them the divine foundation of the Holy Catholic and Apostolic Church, the alone witness of doctrinal and disciplinary truth, the "rock against which the gates of hell shall not prevail."

PRESBYTER ANGLICANUS.

Feb. 11, 1840.

P. S.—I would not be so ungenerous as to take advantage of what is evidently a mis-print; I must, however, say, that I was, at first

* See the Church Magazine for January, 1840. p. 11.

sight, a little startled with the reference of Anglicus to Article 32d, lest I should have been guilty of any degree of Image-worship, by "marrying at my own discretion, judging the same to serve better to godliness;" which no one but an Owenite would say was "a fond thing vainly invented."

THE FUNERAL BELL.

HEARD ye the tones so mournfully clear,
Borne by the winds with many a tear,
The sound of the funeral knell;
Bidding frail man to think while 'tis time,
Lest the morrow for him bear the chime
Of the sad—the sonorous bell?

Saw ye the mourner's sorrowing eye
Steal o'er the dead with many a sigh,
Unheeding the funeral knell;
With heart-stricken grief, bend o'er the bier,
Where lay her hopes of happiness here,
Now deaf to the sonorous bell?

Saw ye the priest, in holiness clad,
Slowly advancing, solemnly sad,
As sounded the funeral knell?
Servant of Him, who wept o'er the dead,
Like his Master, a tear then he shed,
As toll'd the deep sonorous bell.

Heard ye the accents breathed on the ear,
Accents of hope, of mercy, and fear,
When ceased the sad funeral knell?
Oh! in spirit and heart let us pray,
That we welcome in faith the last day,
When for us tolls the sonorous bell.

E. P.

West Ashby, Feb. 1840.

TRACTS FOR THE TIMES.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—Will you allow me to correct an inaccuracy into which, through haste and inadvertence, I was betrayed some months ago. You are aware of my decided hostility to certain parts of the Tracts for the Times, but I feel that an act of justice is due from me towards them. I believe it was in the CHRISTIAN REMEMBRANCER of last July that I quoted the heading of page 29 of the 73d Tract as follows: "The Atonement not a satisfaction to God's justice." It was afterwards pointed out to me that I had made a wrong quotation. I was then in the country, and had not the Tract by me; but, on returning to town, and referring to it, I found the heading of the page thus: "The Atonement not a *manifestation* of God's justice." Now it is not, Mr. Editor, that I think this sentence much less objectionable than the other, for I believe it is the first time such an opinion has been maintained by any Anglican divine of note since the Reformation, and I still believe that the Atonement was necessary "to *declare* (or manifest) his righteousness, that he might be *just*, and the justifier of him that believeth on Jesus;" and I likewise feel sure that startling assertions such as these, regarding fundamental doctrines, can serve no good purpose, unless it be, as Mr. Froude says, "to set people agog." It is not, therefore, with any view of vindicating the 73d Tract that I write this, but it is to express my concern for my hasty carelessness.

I am, Sir, your faithful servant,

PHŒNIX.

ON ADMINISTERING THE SACRAMENT ON GOOD FRIDAY.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—In the early ages of Christianity, and, I believe, up to this day, in the Roman and Greek Churches, the *feast* of the Holy Communion is never celebrated on the *solemn fast* of Good Friday. Archbishop Magee is decidedly opposed to it; and I should feel much obliged, if any of your correspondents could inform me when this error, for such I hold it, crept into the Church, and whether it has ever received Episcopal sanction.

Yours,

AN INQUIRER AFTER TRUTH.

CAUSES OF THE RECENT GROWTH OF POPERY.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—In my two former letters, I trust I have done something in conformity with the principles and practice recommended in the able and learned work of Dr. Hopkins, the Protestant bishop of Vermont, who, everywhere, calls the bishops in communion with the Church of Rome *his brethren in Christ*, to show the folly of the mode in which the controversy against that Church is now almost exclusively carried on, and the mischiefs thence arising. The charges of idolatry, sabbath-breaking, and apostasy, so often made against her, must be abandoned, and she herself treated as a branch (although, alas! *a very corrupt one*) of the one holy catholic and apostolic Church,—or *something more* than our own consistency must be given up. The Church of England rejects the pretended orders of all foreign Protestants; does not allow any English dissenting preacher to officiate in her churches, treating him and the dissenters as cut off from her communion,—in fact, as Jews, heretics, schismatics, or infidels; nay, even treats in the same rigorous spirit of exclusion the Presbyterian ministers of the Scotch Establishment,—an Establishment upheld and patronized by the same government which recognises her own legal establishment. If the Church of Rome were really apostate, as the controversialists of the Reformation Society pretend to treat her, then not only would this conduct of our Church,—which does recognise her orders and baptism as valid,—be most dangerous, but it would be a positively impious act, and a partaking of the sin of apostasy which it thus countenanced. We recognise the orders and ministrations of the Romish Church as valid acts of the Church Catholic; we do not recognise those of any other protestant or dissenting community. This alone condemns of utter inconsistency, nay of something worse,—of a departure from the order of a Church to which they have sworn allegiance, all those clergymen who suffer themselves to be led away into the senseless nonsense of the Reformation Society (so called)! A Romish priest would be at once admitted as a priest in our Church, upon his conformity, without *re-ordination*; but Dr. Chalmers, the presbyterian, must be ordained by one of our bishops, and till then be treated as a mere layman: a conforming papist would be neither re-baptized, nor confirmed again; a dissenter, or even a Swedish protestant archbishop,—seeing the Swedes have lost the apostolical succession,—would probably be rebaptized, and again confirmed. These are facts which show better than a thousand ingenious arguments of *ultra-protestants* to prove the Church of Rome to be apostate, and the pope to be the man of sin; what is the real view of the present position of the Church of Rome which a consistent member of the Church of England should take, and which he cannot consent to modify or abandon without an utter condemnation of his own Church. But, after all, when we talk of the Church of Rome as if she were one and indivisible, we are really speaking of that which has no existence. The Churches of Spain, of Germany, of Italy, and France, which are in communion with the bishop of Rome, by no means

form one compact and homogeneous body; on the contrary, they differ from one another in many, and very important respects, and especially in the degree of obedience which they yield to the papal see. Thus we have lately seen the Chapter of Cologne taking part with the Protestant king of Prussia against their own archbishop and the pope; and the present condition of the Churches of France and Belgium, which is secured by formal *concordats* with Rome, is far more dependent on the civil power than the Established Church of England. At the present moment, the Irish papists, in all ecclesiastical matters, are in the habit of virtually setting at naught the *rescripts* of the Vatican, whenever they do not suit their liking; and we surely should never have seen the scenes which have lately been enacted in Spain, on the suppression of monasteries, and of the tithes, and other resources of the parochial clergy, had the Liberals of Spain feared, or even paid common heed to, the old man on the seven hills! A united Church of Rome, then, is in reality a *non-existence*; and those Protestants who speak and act on this supposition, most egregiously mistake the whole question in which we are really interested.

The events of the last two generations have shown that the papal power and authority have every thing to dread from the ascendancy of democratic opinions; but the Romish priesthood, or at least an active portion of them, have, in certain countries of Europe, where their interests or bigotry were likely to be gratified by such an amalgamation, been found ready to rush into the embraces of democracy. This has been attempted in France, partially succeeded in Belgium, and in Ireland is now in its full vigour, and dragging England, more or less, at the chariot-wheels of popery. Should democracy ever gain the upper hand, the papal system must be crushed by it; but the power which it would exercise for that purpose would probably have previously crushed all other forms of law and religion. It is, therefore, to its political power and chances that the attention of every Englishman should be directed; and the principal reason of these remonstrances against the modern mode of viewing the controversy as one of an entirely theological character, arises from the fact, that such a view, and particularly with the absurdities and exaggerations, and impotent fury of the Reformation Society, makes us really blind to the quarter where the real danger lies. Much as the Evangelical party within the Church, and the dissenters beyond its pale, condemn popery, yet it would be well for them all to consider, if, by upholding such men as Lord Roden, in his attacks on the Universities, and Lord Henley in his crusade against cathedral establishments, and by their open and ostentatious support of measures both religious, philanthropic, and political, which are esteemed *liberal*, but at the same time are notoriously opposed to the principles of the Established Church, they are not adopting the surest means of *clearing the way* for the future aggressions and ascendancy of Romanism?

I think, in my last, the predisposing cause of the growth of popery was, with great probability, shown to be the spread of *evangelicism* within, and without the Church. Dissent has for a long time been in a state of violent change—of transition; the original vitality has long passed away from it, and nothing remains but a dry *caput mortuum* of

opinions. Now all the tendencies of the age had long been leading men to see the absurdity, the narrowness, and insufficiency of the wretched systems of dissent, and of the equally exclusive and wretched theology of such men as Newton and Scott. Men evidently began to want something more universal, more catholic; they wanted a church, something which should be not confined by the narrow bounds of evangelical theology; but of such a body, evangelicism knows nothing; they wanted a religion, but evangelicism gave them nothing but the skeleton—the dry bones—of a starved and hungry theology; a mere set of opinions adapted only to certain excited and diseased imaginations. No wonder, then, that men were led by the loud and absurd pretensions of Rome to embrace a system which, however imperfectly, did minister to these wants of the human heart; no wonder that they were led to overlook the claims of the Church of England, seeing that so many of her own Clergy had endeavoured to obliterate every trace of her peculiar features as still a branch of the Catholic Church, though now reformed, and to reduce her down to the vulgar level of one of the sects by which she was surrounded. Had not there been that in the Church of England which made this *suicidal* task impossible, and a *revival* of her claims to the affectionate allegiance of every true Catholic possible, as has lately been shown, the effects would have been disastrous. As it is, we have to bless God that the defections to the Church of Rome have been almost entirely from among the Scotch presbyterians and the English dissenters and evangelicals; and we would have *the latter* specially meditate on the instructive fact mentioned by Dr. Hook, that the meetings of the Reformation Society are occasionally followed by the perversion of thirty Protestants to popery. G. P.

P. S. I do not like to enter into questions which are purely speculative; but I am tempted now to do so, in respect of the position in which we might reasonably now have been placed, had Wesley and Whitefield not have violated the ordinances of the Church by irregular proceedings. The third generation of dissenters have *generally* ceased to be such; and we might, therefore, have hoped that we should be now assailing the huge mass of ignorance, of misery, and sin, which surround us on all sides, on the principles of the Church; instead of that, evangelicism, which may be easily traced up to them, is calling off our attention to the discussion of such questions as these,—questions, however, which must be first settled,—whether there be any Church at all? whether there be any real sacraments, or divinely-commissioned ministry? whether Johanna Southcote were an inspired woman (for, really, on the principles I am now considering, I do not see how we can fairly blink this question); or Dr. Chalmers, and his employers, the Christian Influence Society, be right in looking on the Church of England as a mere Establishment, the creature of (*first*) kings, (*secondly*) aristocrats, and (*lastly*) of the varying majority of the present House of Commons?

By what is said above as to the indications afforded by the tendencies of the age, is meant, that the desire to break through the narrow bounds of the old sects in order to form large Societies for great and universal objects, and affectation of a certain *liberalism* and even *cosmopolitanism*, which are the characteristics of the religion and politics of the day,—desires which can only be rightly and safely satisfied by the doctrine of

a *Catholic Church*, which Christ has established for the very purpose of answering these aspirations of the human soul,—shows clearly that men had outgrown the contracted and mean limits of Evangelicism and old dissent. Wretched as were the substitutes thus invented, they at least were indications of the want.

CHURCH SOCIETIES.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—I have read with much satisfaction Mr. Heathcote's excellent Sermon on the establishment of a "Church Fund" at Upper Clapton and Stamford Hill, and cannot but most heartily wish that its publication may lead to the formation of similar institutions elsewhere. I am sure that, if each Churchman felt as he ought to feel, he would esteem it a privilege to be permitted to do what he could in furtherance of so sacred and important an object. I look upon it, however, that the asking subscriptions to five societies at one time will be apt to startle some people, and perhaps at first to offend others. But surely, Mr. Editor, it must be a subject of rejoicing to every grateful and consistent Churchman to have opportunities afforded him of throwing his offering, whatever it may be, into the treasury of the Church, and to know that the Church is not only willing to receive it, but ready to superintend its distribution. For the sake, therefore, of such persons, I would say, *set up a Church Fund in each parish*, and who can foresee the happy results that might attend our doing so? Nor only for the sake of consistent Churchmen would I say *Do this*, but for the sake also of those persons who at present see not the propriety of the undertaking, and are, therefore, indisposed to cooperate with those who do. We might thus bring them to a better mind, and they might live to bless the day when our charity was too active to be kept in check by their ignorance, their lukewarmness, or their carnal selfishness. Nor yet only for the sake of good Churchmen and careless Churchmen would I reiterate, *Do this*, but for the sake also of those numerous objects of the Church's charity, which every where present themselves for relief, and move the sympathies of her more compassionate children. For how many of our brethren are shut out by the paucity of churches from the public worship of God! How many are absolutely perishing for lack of knowledge! How many would learn and understand, but have no man to guide them! How many children are provoked to wrath through not being brought up in the nurture and admonition of the Lord; and how many more are in danger of being spoilt though philosophy and vain deceit! How, again, is the Church straitened, and longing to be enlarged, and how many would come to her from far if she had but ambassadors to send to fetch them in!

And as one motive, out of many, to the discharge of our duty, we should remember, that the good of the whole "body of Christ" is intimately connected with the welfare of each of its component parts; that "if one member suffer, all the members should suffer with it; and if one member be honoured, all the members should rejoice with it, for

that we, being many, are one body in Christ, and every one members one of another."

I cannot better close my observations, than by citing an interrogatory I lately met with in Mr. Newman's Sermons—an interrogatory strongly bearing upon the objects contemplated by the Church Societies, and one which each of us will do well to lay seriously to heart, and consider how it applies to himself individually, and to those with whom he is connected. :

"Is it possible for a true son of the Church militant, whilst the ark, and Israel, and Judah, abide in tents, and the servants of his Lord are encamped in the open field, to eat and drink securely, to wrap himself in the furniture of wealth, to feed his eyes with the pride of life, and complete for himself the measure of this world's elegancies?"

I remain, Mr. Editor, your faithful servant,

X.

January 15, 1840.

RUSSIAN BELLS.

OUR readers will, perhaps, be more disposed to admire the colossal magnitude of the Russian bells, after they shall have cast a glance at the following short list of the largest bells in Europe:—

| | English pounds. |
|--|-----------------|
| Great Bell of St. Paul's | 8,400 |
| — of Lincoln | 9,884 |
| Great Tom, Christ Church, Oxford | 17,000 |
| In the Palazzo Vecchio, Florence, suspended at a height of 275 feet from the ground | 17,000 |
| Great bell of St. Peter's, Rome | 18,607 |
| Bell at Erfurth | 28,224 |
| — Rouen | 43,000 |
| — St. Ivan, Moscow | 160,000 |
| Fallen bell at the foot of the same tower | 443,772 |

The prodigy of the Kremlin was fractured by its fall, a large piece being broken from its side; its height somewhat exceeds 21 feet, its diameter at the rim 22 feet. It is said to have been recently disinterred from the pit in which the force of its fall, and its weight, continually working on a soft soil, had buried it, and over which a vault had been built; but we know not whether it had been brought to light, in order to exhibit it more satisfactorily, or for the sake of the metal, which Dr. E. D. Clarke calculated to be worth above 66,000*l.* sterling.

In a tour to Moscow during the summer of 1836, which has been recently published by Mr. Paul, of Exeter College, there are some particulars of the great bell of the Kremlin. A neat vignette, in his title-page, represents it with a fracture in its side, through which any one might walk without stooping. He describes this enormous mass as having been actually raised last summer from the earth in which it was embedded, but when it reached the height of about two feet from the ground, the machinery gave way. He adds, however, that the attempt is to be renewed.

LAW REPORT.

No. LXXII.—JODDRELL'S CASE.

(By a Barrister of Gray's Inn.)

THE opposition made by the landowners to the doctrine laid down in this case, was neither worthy of their character, nor congenial with their habits of candour. Their usual openness of conduct seems to have left them during the period in which they continued, with a perversity as strange as it was blind, to agitate this subject. We, who have at all times borne our testimony to the direct and manly actions of the landowners of this kingdom, were surprised that an interest so trifling as that for which they were sticking, should suddenly have converted them into a herd of special pleaders; and that their sound sense should have given way before a ridiculous quibble. The truth of the doctrine held in Joddrell's case has been lately affirmed by a decision in the Queen's Bench, and we firmly believe that no doubt of its validity now exists, save with those inveterately opposed to the Church. The great body of the landlords have returned to their duty, to the law as established, (for in disputing out of doors the legality of a judicial decision they were guilty of an infraction upon the social order that the law establishes,) and they are now satisfied of the propriety of a decision to which they had heedlessly objected.

In stating the arguments, then, on which the truth of Joddrell's case is based, we have no intention to make converts, for we believe all rational and unprejudiced persons, with an understanding of the subject, to be in favour of that case; but our wish is to show, so far as we may be able, how doubts, at one time held by a great portion of the most influential persons in the country, arose, their fallacy, and their injurious tendency.

The landowners, at the suggestion of the Poor Law Commissioners, began the dispute. The Poor Law Commis-

sioners being in straits, voted themselves into a committee of lawyers and legislators, picked holes in some Acts of Parliament, and improved others to their own satisfaction, and ended by distorting the law relative to poor-rates, which their duty enjoined them passively to obey. They put a new construction upon the 43d of Elizabeth, the standard of the poor, which ordained equality between all rates to be made for its beneficent object. They trimmed and shaped Poulet Scrope's act into the explication of their own wishes, though it was an act merely declaratory of a portion of that of Elizabeth, already alluded to, neither affecting the spirit of that christian ordinance, nor varying any one of the relations generated by it. By what rules of construction these acts were given a meaning never before nor since suggested in a court of justice, we are not enlightened—but it was whispered that expediency or convenience had regulated the change. An organ of the Poor Law Commissioners assured the country that it was impossible for them to execute their labours, with regard to the branch affecting rates, if the regulations established by the 48th of Elizabeth, and affirmed by the decision of Joddrell's case, were not abandoned, and others, requiring less calculation, not substituted.

These new regulations gave to the landowners some trifling advantage in the relative charge for rates which they imposed upon the two species of property, tithes and land, and for a short time seduced that party into acquiescence in a *measure* not only injurious to the temporal interests of the Church, but calamitous from deeper results. What was justice and law the landowners held to be injustice; and the fair and legitimate demand made by the clergy for the operation of the act was

of Elizabeth, was denounced, by those with whom they had heretofore been allied, as a course of conduct opposite to that before pursued, and contrary to law. With this view the landowners presented obstacles to an equitable arrangement for the contributing to the support of the poor, as authorized by the Act of Parliament we have before mentioned. We cannot doubt that they believed themselves to be upholding a well-established system of rating against some new fangled doctrines, or they would never have hazarded those parochial disturbances which they too surely excited.

It is very true that a lax mode had prevailed generally throughout the country, both in the assessment and the collection of the poor-rate. The two authorities given to the churchwardens and overseers of parishes, the comptrollers of this fund, by the Act of Elizabeth, the one fixed and invariable, the other mutable with the circumstances and convenience of the parish; the one directing the levy of an equal rate upon all things enumerated or within the meaning of the act, the other permitting a limitation of that rate, according to the necessities and a mode of perception suited to the convenience of the parish; became, after a series of years, frequently blended. Many allowances are therefore to be made for those who had attended rather to the working of the act than to the recorded reasons for variations abundantly observed; who were mistaken in the effect and intent of the Act of Elizabeth, and who clamoured therefore against what they called change, and denounced the law of Joddrell's case.

We are ready to admit that the clergy, with that very proper regard to the peace and quiet of their parishioners, had acquiesced in a system of rating that sprung from convenience, whereby they were content to bear a somewhat greater share of the burden of the charge for the poor, than those who were more concerned with temporal affairs. But while they evinced this forbearance,—and as a general characteristic, this is interesting,—their concessions could never be held to alter the effect of the law under which they were made, nor

to affect the principle of equality over which they triumphed. Whenever the clergy were outrageously imposed upon they appealed to the law courts, which invariably held up the pure doctrine of the law of Queen Elizabeth. Yet it is because of these concessions, and because of this mystification of parochial authority, that Joddrell's case was thought to be inconsistent with the law, and that the clergy, whom the recent alteration in their visitation by the Tithe Act, and after the Poor Law Act had left it no longer a matter of convenience and mutual agreement between parishioner and parishioner, how and in what proportions the rate should be raised, but fixed it unchangeably upon certain portions of property, had requested a measure of poor-rate meted according to the act of Elizabeth,—were accused of a craving after the loaves and fishes, excited in them by a misplaced law-crochet. Before we proceed farther in showing that the dispute on Joddrell's case was not excited by the clergy, but that it was the work, *ex necessitate rei*, of the Poor Law and Tithe Commissioners, we will state the substance of that case, and such part of the act of Elizabeth upon which it was decided.

Rex v. Joddrell, 1 B. and Ad. 403, was one of appeal against a rate for the relief of the poor of the parish of Yelling.

The parish of Yelling had been enclosed by Act of Parliament, under which tithes were extinguished and a compensation made in lieu. The rector was assessed for the full amount of his compensation, a corn-rent, while the farmers in the parish were only rated upon the rack-rent paid by them. It was decided in full court that the parson had been rated too high, and that the mode of rating must be relative as to his corn-rent and the landlord's and tenant's profits together.

This is the substance of that case we intend to cite at length in its proper place.

By the 43d Eliz. c. 2, it was ordained that certain rates for the support of the poor should be raised in each parish; they were to be a burden upon all who, within the provisions of that act, were held rateable. But it was not enjoined

that the amount or mode of raising a rate in one parish should conform with that raised in another. By that statute, upon the construction of which the whole question rests, the overseers of a parish are required "to raise weekly or otherwise (by taxation of every inhabitant, parson, vicar, and other, and of every occupier of lands, houses, tithes impropriate, appropriations of tithes, coal-mines, or saleable underwoods in the parish, in such competent sum or sums of money as they shall think fit) a convenient stock, &c., to be gathered out of the parish, according to the ability of the same parish."

Now, either Joddrell's case was or was not law, and we think it requires no extraordinary legal acumen to discover its general agreement with that part of the statute we have cited, and which is the only part bearing upon the question. It was necessary therefore that the two Commissions—the Poor Law, which was to assess and locate poor-rates, and the Tithe Commission, which had to partition the clergy-liable lands, and to give habitation to their commutation claims upon lay lands—should agree upon the law of rating; as the exact rateable charge, both upon the commutation claim to be apportioned upon lands bounded and admeasured, and that upon the lands themselves was indispensable to the ascertainment of the relative values of the commutation-apportioned rent, and the lands upon which they were apportioned before any apportionment could at all be made. We have before stated that the Poor Law Commissioners were disposed to set aside the law of Joddrell's case, and to put a new construction upon the original Poor Law Act, the 43d of Elizabeth. But the Tithe Commissioners, more considerate in their judgment, determined that, until Joddrell's case was reversed, it carried the sacredness of law with it, which they were bound to obey. Thus the two commissioners were stuck: nor could the one complete a single assessment, nor the other make perfect the most trifling parochial commutation, until they were both agreed upon a settled and legal mode of rating. The landowners readily became active partisans on that side

where their interests were supposed to be most protected; while the clergy, who were little else than listeners to the dispute, were said to be the chief agitators. For themselves the clergy cared little what mode of rating should be adopted, they were only anxious for the quiet of their several parishes, and their earnest desire was the completion of the great change then being made in tithe property, without social disturbance or parochial contentions. They showed no greater regard to this part of the general arrangement than, as trustees, their duty to their successors demanded.

That they were perfectly right in upholding Joddrell's case, so far as they did; that not only were they then obeying the established law, but that both ancient and modern authority were with them, the recent approval of Joddrell's case by the Queen's Bench abundantly testifies,—a remarkable proof of the correctness of the judgment they had formed upon its merits, as well as an incontestable evidence of their general inclination to repress worldly advantage. For nothing could have been simpler to perform than for the clergy to have enforced the doctrine in Joddrell's case in every parish in the kingdom.

Let us now examine the dispute that arose upon the case just mentioned. We have already given its outline, and that clause of the 43d of Elizabeth, bearing upon the question involved in the case. We will, therefore, be perfectly intelligible in showing the ground of difference, by simply stating that the landowners were opposed to the equal mode of rating mentioned in the 43d of Elizabeth, and decided in Joddrell's case. As we shall now attempt to collect in a brief form the arguments or opinions used by either of the disputant parties, we here subjoin the objections that were urged by the appellant before the Queen's Bench, and the whole of that part of the decision weighing upon them:—

"It was objected by the appellant, that as he was assessed at such a sum as, with his poor-rate, made up the full gross amount of the corn rent, the profit accruing to the occupiers beyond the amount of rent paid, and beyond

the amount of the interest of capital employed, and of expense of cultivating lands, including compensation for the farmer's trouble, and labour, and superintendence, ought to have been included in these assessments; and the appellant proposed to call evidence to prove the existence of such profit so accruing generally; the respondent however admitted such profits to have accrued generally."

The part of the judgment bearing upon the subject is this:—

PARKE, J.—"This was a question between the rector of a parish and the farmers in it, as to the extent which he on the one hand, and they on the other, ought to be rated. The tithes in the parish were extinguished, and the rector had a corn rent or compensation in their stead. He was rated to the full extent of all he received, with the deduction only of what he paid for parochial dues.

"The farmers were rated at the *bonâ fide* amount of the rack rent at which the farms were letting, or which they were worth to let, the tenants paying the corn rent or compensation for tithe; and the rector contended that they ought to be rated in addition upon the amount or compensation they paid him, and upon their share of profit beyond the rent. The great point to be aimed at in every rate is equality, and whatever is the proportion at which, according to its true rateable value, any property is rated, is the proportion in which every other property ought to be rated. The first thing upon every rate, therefore, is to ascertain the true rateable value of every property upon which the rate is to be imposed, and the next to see upon what proportion of that value a rate is in fact imposed. In the case of land, the rateable value is the amount of the annual average profit, or value of the land, after every outgoing is paid, and every proper allowance made; not, however, including the interest of capital as the sessions have done, for that is a part of the profit.

"The second objection was, that the farmers' share of profit ought to have been rated, or, which is the same thing, that the appellant should have been rated proportionably less; and that

opinion should in our opinion have prevailed. Of the whole of the annual profits, or value of land, a part belongs to the landlord in the shape of rent, and part to the tenant; and whenever a rate is according to the rack rent (the usual and most convenient mode,) it is, in effect, a rate on a part of the profit only. It must, therefore, in the next place, be ascertained what proportion the rent bears to the total annual profit or value, and that will show in what proportion all other property ought to be rated. If, for instance, the rent is one-half or two-thirds of the total annual profit or value of land, the rate on all other property should be on a half or two-thirds of its annual value. In this case it is clear, that there was a share of profit received by the tenant upon which there has been no rate, and, in that respect, the farmers were assessed in a less proportion of the true annual profit or value than the appellant. The sessions were therefore wrong in disallowing this objection, and they ought to ascertain the ratio which the rent of land bears to its average annual profit or value, and assess the appellant for his tithe rent in the same ratio."

It was contended for the clergy that tithe, or rent-charge in lieu thereof, should be rated only in such proportion as was the full value of the land lying in the same parish. Thus, if rent, which is a part only of the value of land, was assessed to the rate, that a part only of the tithe corresponding to that of the land, ought to be assessed. That the rateable substance of land comprehended the full net value, and that no portion of the profits arising from land, however denominated, was exempt from the poor-rate. That although the assessment made upon land to the poor-rate was usually made upon the rent, and not the full value, yet the rent assessed was always held to be but a part of what was properly rateable. That similar proportions of tithes were assessed to the poor-rate, and that if the clergy allowed themselves to be overrated, it by no means bound them to the endurance of the system. That no legal usage prevailed against the provisions of the 43d of Elizabeth, under which they claimed

to be assessed to the poor-rate on an equal scale with all other parishioners. That personal property was legally rateable, except in those places where it had been exempted by a local act: and therefore the pretended division of the value of lands into personalty and realty was unimportant.

These were the grounds that were taken by the friends of the clergy, and which indeed were mainly relied upon in the decision in Joddrell's case. The landowners, on the other hand, founded their objections against that decision upon these four opinions:—1st. That usage or custom had established, in regard to the rating of tithe, distinct from that which prevailed in rating lay property, thus setting aside the 43d of Elizabeth; that personalty was not rateable; that farmers' profits were personalty; and that under Mr. P. Scrope's act rents were to be considered the full rateable value of land. But Mr. P. Scrope's act admits of no such inference. It does not in any manner alter or interfere with the principle established by the act of Elizabeth; nay, the framers of that act were most particular in guarding against such false construction as the objectors to the case of *Rex v. Joddrell* have adopted. No one denies that the poor-rate was usually assessed upon the rent of land for a considerable period prior to the passing of Mr. P. Scrope's act. It was a matter of convenience, and perfectly in keeping with that of Elizabeth, if the rent bore the same proportion to the full value of the land, as the assessed portion of other hereditaments bore to their full value. Experience had shown it to be more advisable to rate an aliquot part of rateable property instead of the whole. The fluctuations that yearly marked productive property rendered it inconvenient and burdensome to seek the exact yearly balance of rateable sub-

stances, and therefore that measure which was most true and least fluctuating was sought. Rent was the truest, and formed an average scale of general value. But not only were rents made to represent the value of lands, and so to be assessed, but the convenience that suggested the rating of rent induced in many places a method of rating only a part of the rent itself.

It was thought necessary to bring to one standard the various modes of rating established under the 43d of Elizabeth, and to fix one general proportion, or aliquot part of the value of lands, upon which rates were to be made. Therefore Mr. Poulet Scrope brought in a bill for this purpose, and the general, though not universal, custom which had prevailed of rating lands upon their net *bond fide* rent was ordained by that act. No interference is made by this statute with the principle laid down in that of Elizabeth; it is merely declaratory of such equality of rating, not merely in each parish, but throughout the country.

Now as rates were raised on other hereditaments besides rents, and with a view of preventing any false construction from being put upon the intention of this declaratory act, a proviso is thus added—"Provided always, that nothing herein contained shall be construed to alter or affect the principles or different relative liabilities (if any) according to which different kinds of hereditaments are now by law rateable." By this proviso the same relative rateability of the different hereditaments is to be observed as before the passing of the act. And so that all hereditaments might be rated equally, it enjoins that, even as before the passing of this act, the same proportion shall exist between the aliquot part rated, or rateable value, of all other hereditaments and that of land.

(To be continued.)

MONTHLY REGISTER.

CATHEDRAL, CALCUTTA.

THE following account of the laying the foundation stone of the intended new cathedral church of St. Paul, Calcutta, is abridged from "the Englishman," a Calcutta newspaper.

"Among the assembly were the governor of Bengal and Mr. Bird, who stood near the bishop. After the bishop had read the first prayers, the archdeacon recited the 132d Psalm. The Rev. Mr. Pratt, the bishop's chaplain, next read the inscription and the list of coins which were subsequently inclosed in the foundation-stone."

The following is a copy of the inscription:—

"In the name of the blessed and undivided Trinity, the first stone of a Church to be called and known by the name of

ST. PAUL'S CATHEDRAL, CALCUTTA,

and

designed for the worship of Almighty God, according to the doctrine and discipline

of the

apostolical reformed Church of England and Ireland, was laid by

Daniel, Bishop of Calcutta, and Metropolitan of India, assisted by the Archdeacon and Clergy

and

in the presence of many of the distinguished gentry of Calcutta, on Tuesday the 8th day of October, in the year of our Lord 1839,

and

in the third year of the reign of her most excellent Majesty

VICTORIA,

Queen of Great Britain and Ireland."

The site

was granted by the

Right Hon. George Lord Auckland, G.C.B. Governor-general of India,

and

the Honourable Colonel W. Morison, C. B. the Honourable T. C. Robertson, and the

Honourable W. W. Bird,

Members of the Supreme Council

in the name of

the Honourable the East India Company.

The designs and plans

were drawn by

W. N. Forbes, Major of Engineers,

and

Master of the Honourable Company's mint,

and

the building is to be erected

(if God is pleased to permit)

under the superintendence of

Colonel D. Macleod, Chief Engineer,

the above named Major Forbes,

and

W. B. Fitzgerald,

Captain of Engineers and Civil Architect.

"Except the Lord build the house, their labour is but lost that build it."—*Psalms* cxvii.

"His name"—Messiah's—"shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed."

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

"And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen."—*Psalms* lxxii. 17—19.

The stone having been laid, the bishop offered up other prayers, and then addressed the assembly to the following effect:—

"It would be most ungrateful in me to allow this respectable company to separate without returning them my best thanks for the support they have rendered me in the commencement of this great work. It will hardly be credited that in less than one month from the time of the issue of the proposals, upwards of 60,000 rupees have been subscribed. Nor is it less gratifying to know that every one of the donations made for the immediate time has been paid in, so that we have now more than 161,000 rupees in the whole to rely on, including the bishop's donation. The funds, therefore, for a year to come, or more, are actually ready, and those for the entire body of the building itself promised. In the mean time, numerous friends in Calcutta, and all over India, are only waiting for the commencement of the work to make their donations. I have also addressed numerous letters to the chief personages in Church and State, with whom I have the honour of being acquainted at home, which I expect will arrive there in November or the following month. An application to the honourable Company for the grant of two lakhs, must have reached home by this time. With these resources, we enter upon our undertaking without despondency. We have, however, reduced every part of the design to the lowest point, perhaps to too low a point, so as to endanger the great object in view. It will only be 100 feet by 62 in the body of the church, and 132 by 62 including the chancel; and will accommodate about 600 persons.

The expense of the buildings themselves is not expected to exceed a lakh and a quarter of rupees. The finishings and fittings-up may raise this to nearly two lakhs. The endowments are the only part of the design particularly expensive, and which cannot be reduced. I trust we may raise 2½ or 3 lakhs for the support of a small, but devout and learned body of cathedral clergy, to read lectures on the evidences of Christianity, to hold conferences with learned natives, to train catechetical classes, and to assist the Rev. Chaplains and Missionaries in their work. I hope its endowed prebends may be the first series of ecclesiastical benefices established in our Protestant church in India; and that Bishop's College may furnish suitable candidates for holy orders on the titles of these endowments. All this, however, will be a work for my successors, and for the Indian gentry of the next age.

"What may be deemed ornamental additions and conveniences, organ, clock, stands for carriages, &c. will likewise be for future consideration, as our means may allow; the ultimate amount which I hope to raise is thus six lakhs. With respect to the buildings themselves, the general estimate I have given will hardly be thought excessive by those who remember the expense incurred in the foundations of all buildings in our alluvial soil, and the general difficulties created afterwards by our Bengal climate. The present cathedral of St. John's, it is understood, cost more than 2½ lakhs, the Scotch Church 2½, and the Fort still more; in none of which churches is there the least excess of ornament or expense.

"As to the position of the new cathedral, we build it in Chowringhee, where a church has been most urgently wanted for these fifteen years; and not in Calcutta itself, where it is not wanted. It will be about 2½ miles distant from St. James's church; 2½ from the old church; 2 from the present cathedral; 1½ from the Free School—distances which even in the cooler climate of England would call for new churches. For there is nothing in which it is so necessary to overcome all the excuses of man as with respect

to the attendance on the worship of Almighty God.

"And yet how much depends on the public means of grace as instituted by Christianity, and administered in buildings set apart for the purpose. Christianity hangs upon it. With a church comes the Word of God and prayer, celebration of the sacraments ordained by Christ,—with a church, the sanctification of the Sabbath, family religion, domestic peace and virtue, the Christian school, the visiting society, care for our own salvation, and for the salvation of others.

"Nor was there ever a moment when we were so much called upon to honour God in British India, as now, when his goodness has vouchsafed us such a blessed and fruitful season of rain, and has just extended our power and influence in so extraordinary and almost miraculous a manner over a new region of the East.

"Still I have laid this foundation with fear and trembling. The future is unknown. Life and health are as a vapour. The best concerted plans are nothing without God's blessing. It is in reliance on his never-failing Providence only, in the case of all prudent forethought and care, that I take this step.

"May we be all built ourselves in a spiritual sense on Christ, the sure foundation! May we be a part of that vast invisible Temple of which He is the chief corner-stone! May the doctrine of St. Paul be ever preached in the cathedral which is to bear his name!

"No time will be lost in carrying on the works as soon as the copiousness of the rains will allow our loose soil to be trusted—probably six weeks or two months hence. Church work is always slow work, from the necessity of the case and the anxiety to make every thing durable; we must not be impatient. Should I live to return in 16 months to Calcutta, I can only hope to see the buildings somewhat advanced.

"I must now take my farewell. But before I do so, I must beg to tender my best acknowledgments in the names of the Rev. Clergy and Laity of this diocese, and in my own to the Hon. Governor of Bengal and the Hon. the Members of Council, for the prompt

and cheerful aid which they have rendered me in every instance in which I have solicited it. On that continued aid, I know, I may securely rely. Indeed, without the assistance of government, the works cannot proceed a day: I entreat them to accept my grateful thanks."

The following gentlemen have formed themselves into a Committee for the purpose of soliciting subscriptions in aid of the Bishop's important object, which may be paid, if preferred, by four annual instalments. The whole expense, including the endowment is estimated at 60,000*l*. :—

The Very Rev. the Dean of Salisbury.
The Ven. Archdeacon Hoare, Godstone.
The Ven. Archdeacon Hodson, Lichfield.
Rev. Chancellor Dealtry, Clapham.
Rev. Chancellor Raikes, Chester.
Rev. Dr. Symons, Warden of Wadham Coll., Oxford.
Rev. Professor Scholefield, Cambridge.
Sir R. H. Inglis, Bart. M.P.
W. A. Garratt, Esq., Hampstead.
Joseph Wilson, Esq., Clapham.
T. S. Kensall, Esq., Manchester.
Rev. Dr. Marsh, Leamington.

Rev. Josiah Pratt, Finsbury Circus.
Percival White, Esq., Clapham.
Rev. J. H. Stewart, Liverpool.
Rev. Francis Close, Cheltenham.
Rev. William Wilson, Walthamstow.
Rev. J. W. Cunningham, Harrow.
Rev. Charles Jerram, Witney.
Rev. S. C. Wilks, St. John's Wood.
Rev. W. Carus, Cambridge.
Rev. Francis Cunningham, Lowestoft.
Rev. John Hill, Oxford.
Rev. H. V. Elliott, Brighton.
Rev. W. Parker, Lincoln's-inn-fields.
Rev. George Tomlinson, Spring Gardens Chapel.
Rev. T. B. Murray, St. Dunstan's in the East.
Rev. John Harding, Blackfriars.
Rev. Josiah Bateman, Marlborough.
Rev. J. Hensman, Clifton.
Rev. J. Bartlett, Canterbury.
Rev. S. Carr, Colchester.
Rev. Daniel Wilson, Islington.

* * Subscriptions will also be received by Messrs. Rivington, St. Paul's Church Yard; Hatchard and Son, Piccadilly; Forbes and Jackson, Islington Green; and Curtis, Robarts, and Co. 15, Lombard street, the Bishop's Bankers.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

| Name. | Place. | County. | Article. |
|--------------------|--------------------------------|------------------------|------------------------|
| Armstrong, H.W.G. | Uttoxeter | Stafford | Purse of Sovereigns. |
| Alder, T. E. . . | Grappenhall | Chester | Silver Salver & Bible. |
| Berry, W. . . . | Stanwell | Middlesex | Silver Tea Service. |
| Bust, J. | Harbour Grace | Newfound'and | Tea Service. |
| Collison, J. . . . | Gateshead | Durham | Tureen & Salvers. |
| Deane, H. | Gillingham | Dorset | Plate. |
| Denham, J. F. . . | St. Mary le Strand | Middlesex | Books. |
| Eyre, C. P. . . . | Calne | Wilts | Bible. |
| Gibbons, W. . . . | Waverham | Chester | Silver Waiter. |
| Gibson, W. | St. Bride's, Chester | Chester | Silver Inkstand. |
| Hutchinson, C.G. | Hawkhurst | Kent | Silver Salver. |
| Hutton, W. P. . . | St. Thomas, Kendal | Westmorland | Books. |
| King, W. | St. Paul's, Leeds | York | Purse of Sovereigns. |
| Longhurst, — . . | Kirkby Mallory | | Silver Salver. |
| Morrison, A.C.H. | Stoneleigh | Warwick | Tea & Coffee Service. |

| <i>Name.</i> | <i>Place.</i> | <i>County.</i> | <i>Article.</i> |
|------------------|------------------------|----------------|--|
| Newman, J. S. . | Little Leigh . . . | Chester . . . | { Bible & Communion Service. |
| Sedgwick, J. . | Newton in Mackersfield | Lancaster . . | Purse of Sovereigns. |
| Simpson, J. R. . | Wakefield | York | Tea & Coffee Service. |
| Terry, T. H. . . | North Newbold . . | York | A Gown. |
| Vaughan, B. C. . | All Saints, Poplar . | Middlesex . | { Tea & Coffee Service, & Purse of Sovereigns. |
| Whitehurst, E. . | Moreton & Ashton . | Salop . . . | { Silver Coffee Pot & Salver. |

ORDINATIONS.

March 8, Bishop of Lichfield.

„ 15, Bishop of Lincoln.

„ „ Bishop of Peterborough.

May 31, Bishop of Ely.

July 25, Bishop of Worcester.

By the Lord Bishop of Bath and Wells.

DEACONS.

| <i>Name.</i> | <i>Degree.</i> | <i>College.</i> | <i>University.</i> |
|---------------------------------------|----------------|-----------------|--------------------|
| Bennett, William John | B.A. | St. Edmund Hall | Oxford |
| Forbes, Edward | B.A. | Trinity | Dublin |
| Hyatt, George Tilladam | | Wadham | Oxford |
| Marshall, Sterling Frederic | B.A. | Wadham | Oxford |
| West, Temple Walter | B.A. | Magdalen Hall | Oxford |

PRIESTS.

| | | | |
|---------------------------------|------|---------------|-----------|
| Godfrey, Daniel Race | M.A. | Queen's | Oxford |
| Roberts, George | B.A. | Magdalen Hall | Oxford |
| Rogers, George Albert | B.A. | Trinity | Cambridge |

By the Lord Bishop of Hereford.

DEACONS.

| | | | |
|-------------------------|------|---------------|-----------|
| Anstis, M. | B.A. | Exeter | Oxford |
| Atkinson, T. | B.A. | Lincoln | Oxford |
| Coope, H. G. | B.A. | Christ Church | Oxford |
| Downing, H. | B.A. | Trinity | Oxford |
| Garland, N. A. | B.A. | Christ Church | Oxford |
| Lingwood, T. J. | B.A. | Christ's | Cambridge |
| Mathias, J. D. | B.A. | Brasenose | Oxford |
| Phelps, R. | M.A. | Sidney Sussex | Cambridge |
| Stamer, H. | B.A. | Trinity | Dublin |

PRIESTS.

| | | | |
|-------------------------|------|----------------|-----------|
| Hogg, T. J. | B.A. | Corpus Christi | Cambridge |
| Mapleton, J. H. | B.A. | Worcester | Oxford |
| Mason, H. B. | B.A. | Christ's | Cambridge |
| Newton, W. | B.A. | Balliol | Oxford |
| Taylor, W. | B.A. | All Souls' | Oxford |

PREFERMENTS.

| Name. | Preferment. | Net Value. | County. | Diocese. | Patron. |
|-------------------------|--|------------|----------|---------------|----------------------------------|
| Arnold, C. A. | Lango, Blackburn | £125 | Lanc. | Chester | Vicar of Blackburn |
| Bagge, J. | Templequiting | 94 | Glouc. | Glouc. | Christ Ch. Oxford |
| Bellairs, — | St. Thomas, Stockport | 100 | Chester | Chester | Rector of Stockport |
| Birchall, J. | Kirk in Whalley | | Lanc. | | { Trustees of Hulme's Exhibition |
| Brewster, W. | Widdington | 67 | Northam. | Durham | Lord Vernon |
| Collyer, R. | Gibleham | 331 | Suffolk | Norwich | The Queen |
| Cuffee, T. T. | St. Mary, Lambeth | 170 | Surrey | Winchest. | Rector of Lambeth |
| Demainbray, F. | Bracheston | 200 | Warwick | Warwick | Bp. of Worcester |
| Freeland, H. | { Ovington with Chapel Albright, Silbury } | 412 | Norfolk | Norwich | Cambridge Univ. |
| Freer, R. L. | Mansel Lacy | 162 | Hereford | Heref. | { Sir R. Price, Bart. of Foxby |
| Haddon, T. C. | Tunsall | 48 | Norfolk | Norwich | Bp. of Norwich |
| Hewlett, A. | Ashley | 316 | Stafford | L. & C. | T. Kenneraby |
| Hogg, T. J. | Clunbury | 120 | Shropsh. | Hereford | Earl Powis |
| Langton, A. W. | Little Fransham | 283 | Norfolk | Norwich | Rev. E. Swatman |
| Lea, G. | Christ Ch. Birmingham | 236 | Warwick | Coventry | L. & C. |
| Lewis, E. S. | Southease | 191 | Sussex | Chichest. | F. W. Lewis, Esq. |
| Maine, J. T. | Brinkhill | 137 | Lincoln | Lincoln | B. Crofts, Esq. |
| Marsh, N. T. | { St. Mary's Chapel, Leamington } | | Warwick | L. & C. | Trustees |
| Martin, G. | St. Martin's, Exeter | 120 | Devon | Exeter | D. & C. of Exeter |
| Maurice, T. | Harnhill | 155 | Glouc. | Glouc. | Rev. R. Ashe |
| Parr, J. O. | Preston | 665 | Lanc. | Chester | { Trustees of Hulme's Exhibition |
| Phayre, M. | Threapwood | 87 | Flint | Chester | Bp. of Chester |
| Plucknett, P. | Horsted Keynes | 342 | Sussex | Chichest. | T. Austen, Esq. |
| Robinson, Sir G. S. Bt. | Cranford, St. John's | 198 | Northam. | Peterb. | Sir G. Robinson |
| Roberts, J. | Templeton | 163 | Devon | Exeter | Sir W. T. Pole, Bt. |
| Rose, J. | Dowland | 76 | Devon | Exeter | Sir S. Nothcote |
| Shuttleworth, E. | Penzance | 158 | Cornwall | Exeter | Corporation |
| Turner, G. T. | Monewden | 265 | Suffolk | Norwich | A. Archdeckne, Esq. |
| Tucker, W. | St. Pancras, Exeter | 120 | Devon | Exeter | D. & C. of Exeter |
| Twiss, W. C. | Eyeworth | 96 | Bedford | Lincoln | Lord Ongley |
| Watherton, P. J. | Charlton Canville | 384 | Somerset | B. & W. Marq. | of Anglesea |
| Wigram, J. | East Tisted | 333 | Hants | Winchest. | J. Scott, Esq. |
| Williams, W. | Halkin | 312 | Flint | St. Asaph | Bp. of St. Asaph |
| Williams, J. | Trinity Ch. Sheerness | | Kent | Rochester | Trustees |
| Wrey, J. | Combinteignhead | 324 | Devon | Exeter | Sir B. P. Wrey |
| Wrightson, — | Hemsworth | 1064 | York | York | W. B. Wrightson |

APPOINTMENTS.

| Name. | Appointment. |
|-----------------|--|
| Bannatyne, C. | Domestic Chaplain to the Duke of Argyll. |
| Darnell, W. | Domestic Chaplain to the Duke of Buccleugh. |
| Donkin, T. | Chaplain to Isle of Thanet Union. |
| Dunningham, J. | Head Master of Colchester Grammar School. |
| Evans, A. B. | A general Surrogate of the Archdeaconry of Leicester. |
| Freeman, J. D. | Domestic Chaplain of Lord Doneraile. |
| Green, E. D. | Second Master of Monmouth Free Grammar School. |
| Harrison, H. R. | Rural Dean of Newark. |
| Kennaway, C. E. | Incumbent of Christ Church, Lansdowne, Cheltenham. |
| Mayor, J. | Rural Dean of Newark. |
| Marsh, W. A. | Second Master of Heath School. |
| May, — | Curate of Southsea, Portsmouth. |
| Pearce, R. | Custos in the College of Vicars of Hereford Cathedral. |

| <i>Name.</i> | <i>Appointment.</i> |
|---------------------------|--|
| Perkins, R. B. | Mast. of the Scholars' House, Wotton Underbridge, Glouc. |
| Pinder, Professor | Domestic Chaplain to the Bishop of Bath & Wells. |
| Pinder, J. H. | Professor of Theology at Wells. |
| Pooley, J. H. | Rural Dean of Corringham, Leicester. |
| Power, A. B. | Clerical Principal of Norwich Diocesan Training Instit. |
| Randolph, J. H. | Rural Dean of Tendering. |
| Shaw, E. B. | Rural Dean of the Northern part of Guthlaxton. |
| Shaw, W. | Chaplain of Langport Union Workhouse. |
| Singleton, J. | Chaplain of the Union House at Linton. |
| Sleap, E. | Head Master of Heath School. |
| Tuson, F. E. | Domestic Chaplain to the Earl of Huntingdon. |
| Williams, C. K. | Inspector of Schools in the Diocese of Exeter. |
| Woodward, T. | Domestic Chaplain to Lord Oranmore. |
| Wright, H. W. | Chapl. to Northern Asylum of Deaf & Dumb, Newcastle. |
| Younge, W. J. | Rural Dean of the Western Division of Fordingbridge. |

CLERGYMEN DECEASED.

| <i>Name.</i> | <i>Preferment.</i> | <i>Net Value.</i> | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i> |
|-----------------------|---|-------------------|--|-------------------|--------------------|
| Bower, H. | { Orchard Portman Steeple Fitzpaine Taunton, St. Mary | { £ | { Somerset G. & B. E. B. Portman, Esq. | | |
| Evans, T. | Heneglywe | 383 | Anglesea | Bangor | Bp. of Bangor |
| Ewbank, W. | North Witham | 300 | Lincoln | Lincoln | Viscount Downe |
| Hutchins, J. | { St. Anne and Agnes, with St. John, Hackney | { 239 | Middlesex London | | |
| Keith, P. | { Ruckinge Stalisfield | { 291 134 | { Kent Canterb. Abp. of Canterbury | | |
| Piddle, J. | Charlton Horethorne | 384 | Somerset G. & B. | Marq. of Anglesea | |
| Pigot, T. | Blymhill | 560 | Stafford | L. & C. | Earl of Bradford |
| Warneford, E. | Ashburnham | 307 | Sussex | Chichester | Earl of Ashburnham |

OBITUARY.

| <i>Name.</i> | <i>Appointment or Residence.</i> |
|--------------------------|----------------------------------|
| Comyn, H. | Hatfield, Herts. |
| D'Avenant, J. H. | Ham, Wilts. |
| Elliott, G. | Brandon, Suffolk. |
| Forsyth, R. | St. Werburgh's, Bristol. |
| Heathcote, R. | Bridgford East, Notts. |
| Howell, H. | Sedgeley, Stafford. |
| Marshall, J. | Canon of Windsor. |
| Melhuish, J. B. | Pongill, Devon. |
| Moore, F. H. | At Sea. |
| Nurse, J. | Barbadoes. |
| Pryce, D. | Trawden, Lancashire. |
| Shepherd, J. | Lecturer of St. Giles, London. |
| Way, L. | Merton College, Oxford. |

OXFORD.

At a meeting of the Delegates, appointed to determine on the adjudication of the premiums for the designs for the Randolph Galleries and Taylor Building, holden on Tuesday last, it was resolved that the plans marked No. 6, C. R. C., subject to future improvements in matters of detail, should be submitted for the approbation of Convocation, and that the repmiun of 100*l.* be assigned to the

above-mentioned plan. Resolved also that the second premium of 50*l.* be assigned to the plans marked No. 12, and signed J. Plowman, jun. The plans No. 6 are now known to have been designed by Mr. Cockerell, the architect to the Bank; those of No. 12 are the production of Mr. Plowman, the architect of this city. The whole number of plans originally sent in amounted to 28.

In a Convocation holden on Wednesday last, it was agreed that the sum of 150*l.* be paid out of the University chest to the Signor Enrico Mayer, of Florence, in consideration of that gentleman resigning into the immediate possession of the University, the collection of paintings, busts, books, &c., bequeathed by the late Rev. Robert Finch, M.A. formerly of Balliol College, instead of detaining them, as under the terms of the will he is entitled to do, at his residence in Italy, during his life.

BRASENNOSE COLLEGE.

Mr. John Taylor, and Mr. George Monat Keith Ellerton, Scholars, have been appointed Exhibitors on Mr. Hulme's Foundation.

NEW COLLEGE.

Mr. John Marsh, Scholar, has been admitted a Civilian Fellow; and, at the same time, Mr. Wm. Edmund Crawford Austin (from Winchester) was admitted a Scholar.

Under the will of the Rev. Thomas Whitfield, B.D. for many years Rector of Winterbourne, Gloucestershire, formerly of Fyfield, Berks, and late Fellow of St. John's College, an *honorarium* of fifty pounds is appointed to be given to every Member of the College, not being on the Foundation, who shall be placed in the First Class at the Public Examinations.

The Rev. William Henry Price, M.A. Scholar of Pembroke College, has been admitted a Fellow of that Society, on the foundation of Thomas Tesdale, Esq.

Mr. William Green has been admitted a Scholar of Pembroke College, on the foundation of Cutler Boulter.

The Rev. Henry Highton, B.A. has been elected and admitted a Fellow of Queen's College, on Mr. Michel's Foundation.

DEGREES CONFERRED.

BACHELORS IN CIVIL LAW.

Rev. E. J. Pogson, Fell. of St. John's Coll.
E. E. Rushworth, Fell. of St. John's Coll.
Rev. H. Holloway, Fell. of New Coll.

MASTERS OF ARTS.

M. Pattison, Fell. of Lincoln Coll.
T. J. Brown, Fell. of New Coll.
Rev. R. Stanley, Brasenose Coll.
Rev. R. W. Smith, Schol. of Jesus Coll.
F. H. Deane, Wadham Coll.
E. Sleaf, Brasenose Coll.
Rev. J. Rowlandson, Queen's Coll.
Rev. R. Blakiston, Queen's Coll.
E. Woollecombe, Fell. of Balliol Coll.
Rev. J. C. Bentley, St. John's Coll.
Rev. E. Daubensy, Demy of Mag. Coll.
Rev. C. Tombs, Schol. of Pemb. Coll.
Hon. C. L. Courtenay, Ch. Ch.
Rev. R. F. B. Rickards, Ball. Coll. gr. co.
Hon. E. C. Curzon, Ch. Ch.
Rev. H. Mills, Balliol Coll.
Rev. G. Carter, St. John's Coll.
Rev. C. H. Tyler, Trinity Coll.

BACHELORS OF ARTS.

S. Andrew, Lincoln Coll.
W. Holland, Lincoln Coll. gr. comp.
J. Fraser, Schol. of Lincoln Coll.
A. Baynam, Pembroke Coll.
R. S. Hunt, Exeter Coll.
R. H. Gray, Stud. of Ch. Ch.
V. Page, Stud. of Ch. Ch.
C. Smith, Stud. of Ch. Ch.
S. H. Cooke, Stud. of Ch. Ch.
G. Marshall, Stud. of Ch. Ch.
C. W. A. Napier, Ch. Ch.
H. Brancker, Wadham Coll.
J. C. Browne, Wadham Coll.
W. Beckett, Trinity Coll.
R. Smith, St. Edmund Hall.
J. Barclay, Ch. Ch.
C. A. Fowler, Oriel Coll.
W. L. Wigan, Ch. Ch.
B. C. Warren, Exeter Coll.

At the same time the Rev. C. H. Hartshorne, M.A. of St. John's College, Cambridge, was admitted *ad eundem*.

CAMBRIDGE.

The following graces have passed the senate:

To sanction a petition to the Chancellor for the purpose of obtaining for Mr. Pepys, of St. John's college, the degree of Doctor in Divinity by Royal Mandate.

Also to confirm the following report of the Fitzwilliam Syndicate:

"That Mr. Basevi has certified to the Vice-Chancellor that Mr. Baker has

executed works in the building of the Fitzwilliam Museum to the value of 34,000*l.*, or thereabouts; and Mr. Basevi has thereupon recommended that a sum of 5,000*l.* be now paid to Mr. Baker on account of the said works, in addition to the sum of 25,500*l.* already paid to him on that account.

"That although the above-mentioned sum of 5,000*l.* exceeds the instalment

which Mr. Baker is at present entitled to demand according to the terms of the contract; the Syndics, under the circumstances stated in Mr. Basevi's certificate and letter, beg leave to recommend to the Senate that the sum be paid to Mr. Baker, provided that he is willing to agree that the balance to be retained by the Vice-Chancellor until six months after Mr. Basevi shall have duly certified the entire completion of the works, shall according to the terms of the contract be not less than 10 per cent. upon the whole amount of the contract; and that Mr. Baker's sureties are willing to agree that the payment of the sum of 5,000*l.*, as above proposed, shall not affect or impair their present liability under the contract."

The Syndics further recommend—

"That Mr. Basevi be authorized to order the execution, at a cost not exceeding 1,000*l.* of certain works at the Fitzwilliam Museum not included in Mr. Baker's contract; it being advisable that such works should be completed previously to making any further contracts for the finishing of the building."

"To affix the seal to a deed setting forth the consent of the university to the giving up of a certain old inclosure specified therein, to be allotted under the Act of Parliament for enclosing the parish of Barton."

Smith's Prizes.—The Examiners yesterday evening adjudged the first prize to Ds. Ellis, of Trinity College, Senior Wrangler; and the second prize to Ds. Goodwin, of Caius College.

Clare Hall.—The two silver cups, left

by Dr. Robert Green, of Tamworth, have been adjudged to Hervey and Green; the first, as the reward of regularity of conduct, the second, of general learning.

DEGREES CONFERRED.

HONARARY MASTER OF ARTS.
The Hon. A. W. Noel, Trinity Coll.

BACHELOR IN DIVINITY.
Rev. N. Meeres, St. John's Coll.

BACHELOR IN CIVIL LAW.
Rev. R. Yonge, Catherine Hall.

MASTERS OF ARTS.
C. J. Drage, Emmanuel Coll.
C. Sanderson, St. John's Coll.
A. Annand, Jesus Coll.

BACHELOR OF ARTS.
Fitzhenry W. Ellis, Trinity Coll.

Bell's Scholarships.—The Vice-Chancellor has given notice that an election of two scholars upon this foundation will take place on Friday, the 3d day of April next. That the members of any college, (except King's College and Trinity Hall) sons or orphans of clergymen, who were admitted between the commencements of 1828 and 1839, may be candidates. The candidates are required to signify their intention of offering themselves on or before Saturday next, the 29th instant, in a Latin Epistle, to be presented to each of the electors, who are: The Vice-Chancellor, the Regius Professor of Divinity, the Regius Professor of Civil Law, the Lucasian Professor, and the Public Orator.—The examination will commence on Monday, the 9th of March, at ten o'clock, at the Law Schools.

MARRIAGES.

At Windsor, the Rev. James Elliott, of Hartfield Grove, Sussex, to Marianne Grant, youngest daughter of John Calvert Clarke, Esq. of Coworth Park.

At the new church, Hammersmith, the Rev. Henry John Whitfield, of Humbe, Herefordshire, second son of the late Dr. Clarke Whitfield, to Sarah, daughter of W. L. T. Robins, Esq. of St. Peter's-square, Hammersmith.

Rev. John Dixon, Perpetual Curate of Crosthwaite, Westmoreland, to Miss Airey, daughter of Mr. Airey, of that place.

At East Horndon, Essex, the Rev. Edward Henry Landon, M.A. of Corpus Christi College, Cambridge, to Juliana

Letitia, eldest daughter of Captain Birch, Royal Engineers.

At Toronto, the Rev. John M'Caul, LL.D., Principal of Upper Canada College, late of Dublin, to Emily, daughter of Mr. Justice Jones.

At Cheltenham, the Rev. Chas. Wardroper, B.A. of Christ's College, Cambridge, and of Leigh, Gloucestershire, to Laura Matilda Montague, fourth daughter of the late Lieut.-Colonel Timms, R.M.

At Cork, by his brother, the Dean of Achonry, the Rev. William Worth Hoare, Perpetual Curate of St. Paul's, Stalybridge, Lancashire, to Anne Eliza, eldest daughter of H. Osborne Seward, Esq. of Sidney-place, Cork.